

P I S G A H EVANGELICA.

By the Method of the Revelation, presenting
to publike view those Cananites ouer whom our
Lord Iesus Christ and his holie Church shall
triumph after seuerall Battailes.

THAT WHICH IS PAST IS SHEWED IN
a brieft Ecclesiasticall Historie, containing most of the Mu-
tations which haue befallen the Church, from the
yeere of our Lord 97, vnto the yeere 1603. as
they haue been shewed vnto S. Iohn in
Parador, and recorded by such Hi-
storiographers as are of least
suspected faith.

Gathered by WILLIAM SYMONDS, *sometimes Fellow of*
Magdalen Colledge in Oxford.

REVEL. 6. I.

Come and see.

ISAIAH. 42. 9.

*Behold the former things are come to passe, and new things doe I
declare; before they come fourth I tell you them.*

ISAIAH. 34. 16.

*Seek in the booke of the Lord, and reade none of these shall faile,
none shall want her make: for his mouth hath commanded, and his
very spirit hath gathered them.*



Wh: is new.

Imprinted at London by FELIX KYNOSTON, for
Edmund Weaner, and are to be sold at his shop at the great
North-doore of S. Pauls Church. 1606.

EVANGELICA. P. I. S. G. A.

By the Method of the Revolution preceding
to publish the new Canon Law and when our
Lord's Church and his holy Church shall
-instruct the General Council-

THAT WHICH IS PAST IS SHOWN IN
a large Ecclesiastical History containing most of the Ma-
terials which have fallen the Quakers from the
were of our kind of virtues, yet it does
they have been drawn into a false
and exposed to the world by the
historians as we often
the best of all.

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Chen et al. 1996

Q. CA. HAYAB

Uebung: 1. Formen Sie die Verben in der richtigen Form.
2. Ergänzen Sie die Lücken mit dem richtigen Wort.

31.27 11A-21

very little data available. Some



Notwithstanding the above, the following are to be sold at the above place and time, to-wit:

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TO THE RIGHT
HONOURABLE, SIR

ROBERT BERTIE, KNIGHT,

Lord Willoughby, Lord of Willoughby, Berke and

Erisby; my most honourable good Patron; all

increase of honor in this life, and eternall

happines in the life to come.



Infinite are the benefits (right Honourable) that God hath provided for man; but amongst them all, *the word of God* hath the preeminence. For howsoever the fruition of the rest may seeme to make a man happie in this life; this,

and onely this, doth make a man ^a absolute, as ^b having ^a 2. Tim. 3. 17
the promises of this present life, and that which is to come. ^b 1. Tim. 4. 8.

Yea the keeping hereof doth adde ^a an encrease of pro- ^c Prou. 3. 13.
speritie to Salomons royalties; but the want hereof made

^a *Kain a vagabond, and a runnagate,* who was the heire ^d Gen. 4. 13, 14.

of Adam the greatest Monarch; and ^e *Esau to line by* ^e Gen. 27. 40.

his sword, that had the birthright of better promises. The

chiefest point of the Scriptures is that which sauth;

namely, ^f *confession of Christ,* and faith in him. But that ^f Rom. 10. 9.

which striketh the veriest *As heist* with greatest con-

STOICISCHW

The Epistle Dedicatorie.

sternation; the false worshipper with most astonishment; and the looker on with deepest admiration, is the propheticall spirit here to bee found, and no where else, truly, plainly and persitly setting downe before hand, what shall be accomplished afterwards in his due time. Hereby the erroneous haue bin often^h conuicted; and they whichⁱ waited vpon the Lord singularly directed^k and comforted. This spirit which hath bin alwaies in the word of God, doth fully shew it selfe in the *Renelation*. For in it the Lord hath written vp before hand, the steps of his prouidence, by which he would rule the *Christian* world,^l from the time of the Apostles to the last day. Here^m the reader and hearer are blessed: the godly witnessesⁿ of *Christ* are directed in their greatest tentations; and^o the honourable, wise and godly politicians in their^p grauest deliberations, and^q reuising of histories, &c. Now, though many haue laboured very profitably in the vnfoldings of this booke; yet wisdomelieth so deepe in the waters, that^r the first man hath not knowne her perfectly; no more shall the last seeke her out. For her considerations are more abundant than the sea; and her counsell profounder than the great deepe. But howsoever it be, yet notwithstanding with^s often running it ouer, knowledge is euer encreased; and this was my comfort that sought to be further satisfied in a scripture of so great vse. That which I haue attained vnto (seeing the importunitie of many godly men hath preuailed with me to publish) vpon good reasons, I doe humbly present vnto your Lordship. For first, the Lord hath so mercifully disposed for me, that both I, and mine, doe liue vnder your Lordships patronage: wherefore

^p *Iſai* 45. 31 &
41. 21. &c. and
43. 12. & 44. 7.

^h *Mat.* 22. 40.
&c.

ⁱ *Dan.* 9. 1. &c.

^k *Eſt.* 4. 1.

^l *cap.* 1. 19.

^m *cap.* 13.

ⁿ *cap.* 1. & 3.

^o *cap.* 44.

^p *cap.* 4. 11.

and 5. 5.

^q *cap.* 11. 17. & 18.

^r *Eccle.* 24. 32.

^s *Dan.* 12. 4.

The Epistle Dedicatorie.

wherefore I was bound to make some remonstrance of my thankfulnes; and wanting other meanes I tooke this opportunitie. Againe, I was not onely set on worke to study this booke; but also much encouraged and holped herein, by your most honourable, wife, learned, and godly Father my dearest Lord; and therefore was to returne the fruites of my labour to his house. And further, I giuing it abroad in the language of my nation, as a counterpoyson against the shamelesse fraudes of popish seducers; your Lordships experience affoording you greater satisfaction of the times than can be knowne by bookes, will be a strong retentive to wauersers, when they see the relation of the present popish impieties, to be patronized by your good Lordship. Great and many were the benefits which the Church of God obtained by the sincere and godlie profession of the Gospell, which your Lordships most honorable ancestors did make. Your Lordships * grandmother did suffer much for the Gospell, euen vnto banishment; her Graces faithfulness appeared herein, that in the daies of her prosperitie, and peace at home, she is * reported to pray vnto God, with lifted hands and eyes vnto heauen, that the Lord would continue her house in honour, to the glorie of God, and of the Gospell of *Christ* for euer. Your most honourable father, with the blessed sword of *Gedeon*, did fight in the defence of the Gospell; and in a sicknes, thought insuperable, stood so resolu'd in the truth, that hee desired none other graue, than to die in the defence of the Gospell, and of his Queene. Both of them regarded the Lords Prophets, and them that feared his name, both small and great. Their vertues haue a part in the booke of life, in the holie citie, and in the things which

* The Duchesse of Suffolke.

* By Master R. Allen sometimes her Chaplen.

The Epistle Dedicatorie.

which are written in this booke. Honourable Lord,
the loue you beare to the Gospell, and your wisdom
in taking to wife a daughter of the true God, doe
make demonstration that your Lordship doth inhe-
rit the vertues of your most *Christian* ancestrie. To
your Lordship, therefore I presume to dedicate this
Treatise. The subiect is Scripture, and therefore wor-
thie your hands; the manner of explaining is some-
what new, a thing that is wont to bee desired; the
maine is historie, which giueth contentment and in-
struction to the studious. Let the faithfulness and du-
tifull affection of the giuer, counterpoise the home-
lines of the handling. And so I doe most humble
take my leaue; praying vnto God, that we which ho-
noured your Lordships most honourable ancestrie,
may still encrease our thankfulness to God, and the
ioy we take to see your Lordship and all yours euer
abounding in all the blessings of almightie God;
and that stil of your Lordship also *Christ* may

* Cant. 6. 11.

say (as now he doth) * *My soule hath set
me in the chariot of my noble people.*

From my poore house at
Halton-Holgate.

Your Lordships in all dutie
and good affection most
humble,

William Symonds.



TO THE CHRISTIAN READER.

Deare Christian Reader. As the Prophet *Esay* in a case not altogether different, so may I iustly exclaime, *VVho will beleue our report? and to whom is the arme of the Lord reuealed?* In the Old Testament the Prophets foretold of *Messias*, describing the time, place and manner of his birth, life, passion, death, resurrection and ascension, and foreshewing that the *Builders* or chiefe Rulers of the Church should refuse him being the head corner stone. The learned *Priests*, *Pharises* and *Princes* of the *Jewes* read and studied these Prophecies, hauing as good meanes for vnderstanding them (in all likelihood) as wit and learning could afford: and yet, as the Apostle saith, they fulfilled the voyces of the Prophets by putting *Christ* to death. And why? they were worldly minded, proud, ambitious, *Ac. 3. 18.* and puffed vp with the opinion of their owne knowledge, they had corrupted the truth with their owne deuices, and in their blinde imagination framed vnto themselves such a *Messias*, that when the true *Christ* was come they could not know him: they expected a great Monarch, that should restore vnto them their earthly kingdome and the pleasures of the world; meane while, they crucified the true *Sauour*, and fulfilled all things that were written of him. Onely a few fisher-men, and certaine poore and abiect women followed *Christ* and beleued in him: for the secret of the Lord was reuealed to them that feared him. *Plal. 35. 14.*

In the New Testament in like manner, *Christ* and his Apostles foreshew the coming of the Great *Antichrist*, they paint him out in his colours, what manner of one he should be; declaring the time, place and manner of his birth, life, tyrannie, pride, ruine and condemnation; and shewing that such as make greatest shew to the contrarie, should be the chiefe actors in this tragedie. The *Pope*, his *Cardinals*, his great *Prelats* and *Docters* of all sorts reade and studie these Scriptures, and are (to a naturall mans conceit) as likely to attaine the true sense of them, as any other: they talke much of the coming of this Monster, and yet themselves play all the parts in this Tragedie. And why so? they are as proud as the *Pharises*, selfe-louers, ambitious, they haue corrupted the holy Scriptures with the leuen of their owne doctrine, they haue their fabulous inuentions touching *Antichrist*, so that they cannot know him: They looke for an indiuiduall Tyrant, a *Jew* borne, of the Tribe of *Dan*, who shall raigne but three yeeres and a halfe in *Ierusalem*,

TO THE READER.

rusalem, and worke I know not what wonders: meane time themselves indeede are that true Antichrist, and haue almost fulfilled whatsoever is written of him. O Lord how vnsearchable are thy iudgements, that hast sent them strong delusion, that they should beleene lies! That all they might be damned which beleene not the truth. Only a few poore and contemned people, which haue kept the word of patience, haue been deliuered from that houre of temptation.

The Papists wonder at our confidence in this point, and thinke the Reuelation to be so mystical, that no certainty can be concluded thence. But we wish them, if euer they will enioy the blessing promised vnto the reader of that Booke, that once againe they would reade and consider; then happily may they learne that those things are hid from carnall and wicked men, which are shewed vnto the Saints and seruants of God: whereupon they may accuse their owne blindness, and examine whether themselves be the seruants of God that see not the hidden mysteries reuealed vnto the Saints, and cease to make their grosse vnderstanding the rule and square of other mens knowledge.

For my owne part, what elsewhere I haue written concerning the certainty of my knowledge herein, I am so farre from acknowledging to be rashly spoken, as that (I thanke God) every day I am more and more confirmed therein, as by sundrie other meanes, so especially by reading this ensuing Tractate, and often conference with the Author thereof my louing friend, of whose holy life, graue and moderate carriage, painfulnes in his ministerie, manifold learning and rare vnderstanding of Propheticall Scriptures, I shall not neede to speake any thing here, least I be thought too partiall; only for thy sake (Christian Reader) I willingly acknowledge that I haue profited and learned more by reading one sheete of this GOLDEN-BOOKE, than euer I could by all the Interpreters that I read on the Reuelation; as thou maist also do, if thou wilt vouchsafe attentiuely to reade ouer but the Authors Preface only with a single eye and docile minde. The Lord direct all thy studies to the glorie of his holy name, and thy owne soules health. Farewell.

NB.

*Thine euer in the
Lord,*

Gabriel Powel.



THE PREFACE,
OR INTRODVCTION:
WHEREIN THE AVTHOR
DOTH HVMBLY SVBMIT THESE

his labours vnto the godly, and most iudicious

censure of the right Reuerend Father in God,

RICHARD VAUGHAN, Doctor of Di-
uinitie and Lord Bishop of London, his
very honourable good Lord.



*H*onorable, and right reuerend Fa-
ther, as the mercie of God hath
alwaies abounded towards his
Church, in giuing her Propheti-
call Scriptures, as a light that
shineth in a darke place: so verie
seldome haue there been wanting
godly Prophets, who by diligent
search haue so dressed these lights, that they haue shined to
all that were about them, for their directions in the greatest
mutations and difficulties. For the most part, untill the
time of the Apostles, this kinde of studie was so frequent
and familiar, not onely to the good, but also to the bad; that
many times it seemed Elisha was not dead, that tolde the
words which the King spake in his priue chamber. 2. King. 6. 12.
Howbeit, though neuer Church had prophesies so particu-

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lar and plaine, as this of Christ hath vnder the Gospell; yet am I perswaded (I speake at your Lordships correction) that no age hath been so ignorant in the true understanding of such as concerned their times, as (for of long after the Apostles) the Christian Church hath been. For as all the Prophecies of the New Testament, which are many, haue been esteemed difficult: so this booke of the Reuelation hath been held impregnable.

Now it is a part of S. Pauls apologie to the Elders of Ephesus: I haue shewed you all the counfel of God. The diduction from thence, bindeth all the Ministerie to endeuour the like, aswell in Propheticall, as Dogmaticall Scriptures. I haue therefore somewhat laboured in this kinde, but principally in this booke; and that (all praise be giuen to the Father of lights) to mine owne satisfaction in such sort, as that many godly men haue desired to communicate in my contentment herein.

But the Scripture commandeth, that the Spirit of the Prophets be subiect to the Prophets; forbidding all to beleue, or teach any thing, that will not endure the censure of the Prophets. The rather ought I to subiect that which I haue done herein, vnto your Lordships godly and learned censure, as a Father among the Prophets, because I haue laboured in this kinde, in a different manner from the rest of the Interpreters. If your Lordship like it, I haue enough. If you correct me, where I erre, though you smite me I will take it kindly, and when any shall say vnto me, What are these wounds in thy hands? I will answere, Thus was I wounded in the house of my friends.

For the better direction of your Lordships graue and learned censure, I will communicate some part of my thoughts herein: for mine affectation of breuitie, and o-
ther

Ag. 10. 17.

1. Cor. 14. 32.

Psal. 141. 5.

Zach. 13. 6.

Lord Bishop of London.

ther reasons of consequence, haue caused me to suppress many things of good importance.

When I first tooke the Booke in hand to studie it, I saw it was generally accused by friend and foe, for inextricable hardnes. But when I read the text, and saw the title to be a^a Reuelation, which is the^b cleereſt and plainest kinde of teaching, the^c Reader to be blessed, and the Booke to be^d vnſcaled, I durst not object any difficultie to the Booke; but began to inquire how it came to passe, that it was accounted so hard.

The phrase, though strange in appearance, is meerely propheticall. The method, though closely couched, is very Logical. Wherefore the fault must be laid elsewhere, and not vpon the Booke, that it seemeth so darke and difficult.

The reasons of the hardnes, vpon diligent consideration, I resolved were these, amongſt others.

First, the iudgements of men haue been of long so forestalled with the doctrine, that the signes of the latter day are come, that the Interpreters haue laboured to finde the accomplishment of the Booke in the stories past. But because many things were not yet fulfilled, they knew not where they were when they tooke the booke in hand. They that in this age doe straine their wits, to see who can bring first newes of Christs last coming, besides that they obscure this booke, they would haue vs to breake the commandement of Christ, when many shall say, The time draweth neere, doth enioyne vs thus: Follow ye not them therefore. As also to violate the rule of the Apostle, which is, not to be troubled by any deceit, as if the day of Christ were at hand, till Antichrist haue all things fulfilled vpon him, which are written in this Reuelation. S. Peter seemeth to giue the reason, when he sheweth that

^a cap. 1. 1.

^b 1. Sam. 3. 17.

^c cap. 1. 3.

^d cap. 22. 10.

Luk 21. 8.

2. Theſſ. 2. 1. 2

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2. Pet. 2. 3. 4. *the untimely urging of the last comming of Christ, would be the mother of Atheisme.*

2 *Secondly, when many doe undertake to interpret the booke, they misse in the first foundation of their labour. For whereas it is most euident, that the booke is meere propheticall, foreshewing the particulars of things present and to come; some of the Writers haue fled from this ground, upon which onely there can be a safe building set vp, and haue laboured to make it Dogmaticall, containing certaine points of doctrine, handled before more largely and more plainly in the rest of the Scriptures: which cannot be affirmed without some aduantage to the enemies of the truth; nor without some misbecoming imputations to the holie Ghost, by whose direction the booke is written.*

3 *Thirdly, many doe labour to make the booke an Ecclesiasticall Historie, from the birth, or preaching, or ascension of Christ: but mistaking the time when to begin, they put the whole storie cleane out of ioynt. Besides, by that proiect, they commit this absurditie, to say, that the things which were spoken and done in the eares and eyes of all men in the time of Christ and his Apostles, were in the time of S. Iohn so closely sealed, as that none in heauen, nor in earth, nor vnder the earth was able to open them, nor looke thereon.*

Cap. 5. 3.

4 *Fourthly, some of the Interpreters haue laboured to reduce the Seales, Trumpets and Phials to certaine numbers of yeeres: but seeing the text in many places doth giue vs the knowledge of the visions, by the onely diuersitie of the mutations which befall the Church; wee may not tie our selues to numbers, but onely where the text doth bound the mutations with numbers.*

5 *Fifily, when as godly men had truly found, that the tyrannie*

Lord Bishop of London.

rannie and corruptions of the Church of Rome, are liuely described in some parts of the booke, they haue also laboured to applie all the texts to Rome, which doe containe the description and properties of the enemies of the Church. But because in the booke is also handled of other enemies; besides that the booke is obscured by this course, the enemy is aduantaged that espieth our weaknes, and the propheticall spirit is very much preiudiced; which being more generall, is wronged by restraint.

Sixtly, the Historians, who in the iudgements of all men are to be best helpes, first haue bin carelesse in setting downe the exact times of the occurrences, which they write of; so that somtimes it is worke more than enough to agree them. And then they haue rather consulted with their friends, than with S. Iohn for the heads of their obseruations. For the most of them doe labour rather to magnifie their Patrones, and to set a glasse vpon a faction, than to deliuer the truth. Hereby it commeth to passe, that hee that readeth most of them, shall be sure to finde much wearines to the flesh; howsoeuer he may happily here and there finde a wise and vpright sentence.

Seuenthly, there hath been found no age, till of late, so free from ostentation and selfe-loue, but that the leaders of the times haue made it as good as mortall, to reprove the monstrous conditions of the time, which are liuely described here by the true interpretation of this booke: so that vpon paine of death it must be made to speake nothing at all, or any thing, rather than against the time, whatsoeuer be the truth.

Eightly, some also haue not let to blaspheme this kinde of studie as phantasticall and curious; containing either verie little, or that which God hath put in his owne and onely

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onely power; and that no doctrine can be enforced out of Scriptures of this kinde.

Lastly, these things, together with the multitude of bookes to be read, (which neither ponertie can provide, nor weaknes studie) and the want of due conference of this booke with the former prophecies, to whom it sendeth his reader, I take to be some of the effectuall reasons, which haue impeached the labours of many herein.

It remaineth now that I giue an accompt how I am perswaded that the proiect, which I haue laid, is the onely true and easie meanes of understanding the booke.

1
cap. 1. 1.
First, the text doth say, that it serueth to shew the things, which must shortly be done. Whereupon I conclude, THE THINGS DONE ARE THE BOOKE. Wherefore of force it doth follow, that the visions may, and onely must, be enlightened, by the carefull application of ALL the Ecclesiasticall histories vnto them.

2
Secondly, the things are shewed to the seruants of God. Then must the seruants of God tell vs what they haue scene, if we meane to know them. And so we despise the iudgements of them in this booke, which persecute the seruants of God, be they otherwise for learning as profound as the diuell.

3
cap. 1. 3.
cap. 1. 19.
Thirdly, the time was at hand of the prophecie. For S. Iohn was to write the things which were in action, at the time of his writing, and the things which were to come afterwards. Wherefore, without all question, the booke was to begin when it was first published.

NB. The argument of the Reuelation.
Vpon these three grounds I am bold to conclude, that The booke is a perfect Ecclesiasticall historie, shewed to the seruants of God, containing whatsoeuer is materiall in the Church, from the time of the being of
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of S. Iohn in Patmos, to the end of the world. So that nothing of importance can bee found in the Christian world, which may not be referred to some part of this booke, as to his proper head; from whence it is to receive testimonie whether it be true or false; and also such due consideration and censure, that it must be esteemed to be good or bad, according as the booke doth iudge.

Of which my assertion, I find not any of the Interpreters greatly to doubt; yet none of the (that I know) hath attempted to see; how he can make the text, and all stories of importance so to agree, that the collection of the mutations, with their causes and effects, may seeme worthe the holy Ghost. Wherefore, though I doe acknowledge my selfe every way the most unfit of all others; yet rather than it should be undone, I have thought good to gesse at it, as well as God hath enabled me, with the small Librarie, and other meane helpes, which my poore estate would afford me.

Your Lordship may not looke here for a perfect Analysis and interpretation of the whole booke; for that is a worke for a vast and full Commentarie, which here I promise not: but have onely minded a generall disposing of the texts for the storie; and therefore was not to be diligent, either in the preparations to the visions, or in the Scriptures not yet accomplished. What I thinke of the rest not greatly touched here; as of the first five Chapters, containing the things which were in hand in the time of S. Iohn, and a preparation to that which was to follow; what of the sixth and seventh Phials, &c. which import the confederacie of both religions; against the incursions of the Turkes, the great incredible and fearfull stirres that are yet to be betwene the Romanists and the godly; and of the division of the Papists among themselves; and what of the rest of the proph-

The Authors Preface to the

cie, which containeth the golden and happie daies of the Church, and the new troubles which shall arise when Antichrist is cast into hell; of the precise computation of the time, of as many of these things as is to be made by the power of the text:) I hope it will not be looked for here, because the nature of this Treatise doth not require it: yet happily, by the blessing of God, may hereafter appeare, if none doe better prevent me; which I much desire. That which I say my selfe, is, that by this proiect I haue bin able readily to reduce all stories of importance, to their certaine heads of the Reuelation: and to see the drifts and denices of many writers, and some other persons, before I saw the particulars in themselves. And also to gesse trulie before hand of the future effects of some things, which, for any thing I could perceiue, were in mans reason to fall out otherwise.

That which I haue done, I submit in the feare of God, not onely vnto your Lordship, but also vnto all such godlie Fathers and brethren of the Ministerie, who in the feare of God doe handle or regard his word. For the ignorant, as I doe much desire their edification; so I neglect their censures. The scornfull reiections of the malicious and enemy that neglecteth, and with scoffing cauels and railings maligneth whatsoeuer doth not make for his phantasie and partialitie, I esteeme as such reproofes, as I will weare for a garland. As for the harsh phrase and haste in translations, seeing I seeke matter, whether digested, or congested, the godly will excuse.

That which I would first admonish the diligent Reader of, is this. The booke hath a double method. First is set down the drift of God, in disposing the things of the Church, in the manner which he hath done; and this reacheth from the beginning, to the end of the eleuenth chapter. Secondly

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is shewed the drift of the Diuell in his proceedings against the Church, in the twelfth and thirteenth chapters, and part of the twentieth chapter. The rest, to the end, is an interpretation of such things, as were briefly touched in some former chapters. In my Treatise I haue for shortnes and cleerenes ioyned both the methods in one, and put the interpretations into the places for which they serue.

The next thing I would admonish, is, that I haue diuided this Treatise into seuerall periods and chapters; not according to the chapters of the booke, but according to the diuersitie of the mutations. Thirdly, that in gathering of the stories, I haue not tied my selfe to the whole discourse word for word, for it would haue growne to too great a volume, but haue briefed them for ease. And where I thinke the Authors censure of the times doth agree with the text, I keepe it. Where the writer, by ignorance or partialitie, doth misse in his discerning, I take the brieft of the storie, and passe by his opinion, excepting in some very few places plain enough to be discerned. Furthermore, where the Historians in their bookes doe follow the succession of yeeres and persons, I hold it sufficient to name the author, committing the reader to the easie direction of the yeere and person: but where any thing might seeme combersome to finde, I haue bin more plaine, giuing readie helpe to such as haue bookes of the same edition which I followed. Thus leauing my labour not onely to the touchstone, but also to the test, I pray for your Lordships happines, and the edification of the Church of God.

Your Lordships most humble in
all Christian obedience,

William Symonds.



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E Piphanius contra hæreses
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L Anquets Chronicle En-
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PISGAH EVANGELICA.
 BY THE METHODE
 OF THE REVELATION, PRESEN-
 ting to the publike view, those Canaanites, ouer
 whom our Lord Iesus Christ, and his
 holy Church, shall triumph
 after seuerall Bat-
 tailes.

CHAP. I.

*The first period containing a Battaille in heauen between the
 Dragon and the Woman.*



HE Remelation cōtaineth a ^a demonstra- ^a cap. 1. 1. 2.
 tion of the most glorious and eternall pre- &c.
 sence of Christ, the Almighty one, in his
 Church, by his continuall ^b warre with ^b cap. 12. 1.
 the Dragon, the diuell, ^c both in the pre- &c.
 sent time, when S. Iohn did write, and also ^c cap. 1. 19.
 in the time that succeeded afterwards.

In the time of S. Iohn, this fight is said to be in ^d heauen, ^d cap. 12. 1. &c.
 that is, ^e in the Church of Christ, and manifest assemblie of ^e Mat. 13. 24.
 the Saints; when the persecution is directly stirred vp against ^f & 25. 1. 24.
 Christ. And this warre is described in the same ^f words, in ^f Gen. 3. 15.
 which it was first denounced. In this wonderfull warre we
 are to consider, the Battaille, and Successie. And of the bat-
 taile, the Enemies & their Manner of fight; the Enemies, are
 the partie Offendent, and Defendent.

The woman.

The Church described.

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The Defendent, is the vniuersall Church of *Christ*, shadowed vnder *8 the mysterie of seauen golden candlestickes*; For the Church is the *1* light of the world; as the *1* golden candlestickes in the law, were the light of the Tabernacle. It is also called *new^k Ierusalem*, and the *1* seauen Churches of Asia. For in the time of *S. Iohn*, the Churches of Asia, in a manner, alone did publickly support the profession of the *Christian* faith. Wherefore *S. Iohn* is required to write to them, and in them, to all other Churches wherefoeuer. This vniuersall Church is also called a *woman*, after the *2* vsuall metaphor of the scripture.

^m cap. 12. 1.
ⁿ Psal. 45.
 Cant.

^o cap. 12. 1.
^p Malac. 4. 2.
 Esay, 60. 1.
 Phil. 2. 15.
^q Euseb. 3. 17.
 & alibi passim.
^r cap. 12. 1.
^s cap. 2. 9.
^t Euseb. 4. 15.
 & 8. 5, 6, &c.

In her description, we are to consider her ornaments, and child-bearing. Her first ornament is of her apparell, which is said to be glorious as the *o* *Sunne*, having put on the *Lord* *p* *Iesus* the *sonne of righteousness*. For the *Christians* did publickly professe themselves *q* to be *Christians*, which was the onely cause of the persecutions.

The next ornament, is her Footestoole, which is said to be the *r* *Moone*, that is, all mutable and corruptible things; these shee trode *under foote*, beeing *r* rich euen in pouertie. *t* For the *Christians* refused life, honour, and riches beeing offered vnto them; and which some of them inioyed, rather than that they would denie *Christ*, or concale the profession of him.

Her third ornament, is her *u* *crowne*, which is said to be *twelve starres*, that is, the doctrine of the *Lambes* *twelue Apostles*; not Peters onely authoritie. *v* For the Bishops continually taught those things which they had received of the *Apostles*; which also they deliuered to the Church, as onely true. *x* The manner of the ceremonies was bare and naked, hauing in them more pietie than pompe. *y* Then was the Church a virgin; for as yet shee was not corrupted with vaine doctrines.

^u cap. 12. 1.
^v cap. 3. 8. 10. 11.
^w Euseb. 4. 14.
^x 1. & 3. 34.
^y 14.
^z Sabel. E. 7.
 lib. 4.
^a Euseb. 4. 31.

As concerning her childe-bearing, it is said, shee was fruitfull

The woman in trauell.

The Dragon described.

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fruitfull in the greatest afflictions. ^b For *shee was with child*; ^b cap. 12. 2. & the faithfull taking care, to hold fast that onely faith, which ^a 1. 3. they had receiued and heard, and to spread it abroad by all good meanes.

Shee ^c crieth in her trauell, by the extremity of her paines, as a *woman ready to be deliuered*. ^d For when the persecuti- ^c cap. 12. 2. ons grew extreame, certaine learned and godly *Christians*, ^d Euseb. 4. 3. by their *Apologies* laboured to pacifie the minds of the Emperours. Yea the very ^e Gentiles, as *Plinie & Serenius*, wrote ^e Euseb. 3. 30. in the defence of the innocencie of the *Christians*, vnto the ^f 4. 8. Emperours *Traian* and *Adrian*.

The partie offendent, is a ^f wonderfull enimie, the *Diuell*, ^f cap. 12. 3. 9. *Sathan that old Serpent*; or rather a monster compounded of diuers Serpents; but for the neerenesse of his shape, hee is called a Dragon, meaning the *Romane* heathen Empire, which by their idolatrie worshipped the *Diuell*. And it is here called a *Dragon*, that there might be an allusion to the temples of idols; in ^g which were Dragons worshipped. ^h ^g Gesner. bib. 5. And so the heathen idolatrie of the *Romans*, is here the ene- ⁱ Volat. lib. 2. 5. mie vnto the Church of *Christ*. Moreouer, because these per- ^j f. 300. secutions were a spirituall warfare, in which the *Romans* did ^k Euseb. 5. 1. p. march against the *Christians* with spirituall armies; by a ^l 62. b. speech taken from their temporall armies, in which the Co- ^m Ephel. 6. 12. horts were ledde by ensignes, ⁿ in which were pictured ^o Veget. 2. 6. 3. *Dragons*, this enimie is said to be the *Dragon*.

This Dragon is said to be first ^p *Greate*, more terrible than ^p cap. 12. 3. 9. those of whome *Strabo* speaketh, which were ^q 80. yea 140. ^q Strab. 15. p. cubits, which may be by reason of his age, which at first was ^r 479. but a ^s *Serpent*. And whereas there is a prouerb, ^t Except a ^t Gen. 3. 1. serpent doe deuoure a serpent, he doth not become a Dra- ^u Gen. 3. 1. gon; the *serpent* of the *Romane* Empire, had subdued in a ^v 32. 2. manner, all these countries, which were held by the former ^w Monarchs, and so became very great. Then, this Empire be- ^x Ezech. 29. 3. ing as ^y a *Dragon* amongst other nations, and the *Dragon* ^z 32. 2. beeing

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^{cap. 14.} *1* *Ibid. etym.* 12. being a farre the greatest of any serpents or beasts, this *Dragon* must needs be terrible; both for his nature, and

* cap. 12.3.
Gesetz. 45.

^b cap. 18.24.

* Anno 74.
Carion. f. 114.
Euseb. 2. 5. 6.
Geneb. p. 490.

• Anno 94.
 † Geneb. p. 492.
 Abb. Vrſper.
 ‡ Enſ. 3. 17.

^b *Enfcb.* 4, 2, 6.

ⁱ cap. 12. 3.
^k *Ifrd. etym.*
lib. 2. 2.
^l *Isay 9. 15.*
Deut. 13. 13.
^m cap. 17. 9.

Wing. Georg. 2.
Chron. chro.
Fulke in 17.
Apo. f. 99.

^a csp. 12.3.
^b *Isid. etym.* 1.12
^c csp. 2.13.

**Id. etym.* 112

being a farre the greateſt of any ſerpents or beaſts, this *Dragon* muſt needes be terrible; both for his nature, and greatnes. His colour is a *Red*; which commeth of choler, and the ouerflowing of the gall; to ſignifie his vnappeaſable fury and rage in ſhedding much blood; of which bloody policie and thoſe which ſucceeded there, it is ſaid in her
b was found the blood of the Prophets, and of the Saints, and of all that were ſlaine vpon the earth. For beſides the great ſlaughters the *Romaines* made to become the Lords of all; and the perſecutions by *Nero*; in the yeere of our Lord 674. *Ieruſalem* was deſtroyed by *Titus*. In which, a eleuen hundred thouſand periſhed by ſword and famine; one hundred thouſand were openly ſold; ſixe hundred were executed. *Domitian* alſo, in the yeere 94. f. who firſt of any, commaunded himſelfe to be called Lord, and God, required all of the line of *Dauid* to be diligently ſought vp, and killed; and he put many *Chriſtians* to death, perſecuting them after the example of *Nero*. b *Traian* ſlew many millions of the *Iewes*; as alſo did *Adrian*.

He hath ¹ *seauen heads*, ^k Somewhat representing the *Hydra*, of which the Poets speake. In all the *seuen Churches* hauing ^l Magistrats to deuoure the Saints. But they are also said to be *seuen*, ^m because *Rome* their Citie was built ypon ⁿ *seuen hilles*, ^o which were *Palatinus, Auentinus, Ianiculum, Calius, Esquilinus, Viminalis, Quirinalis*. And also, because it *seuen times* changed the forme of gouernmēt. ^p First ruled by *Kings*, 2. *Consuls*, 3. *Decemuires*, 4. *Dictators*, 5. *Triumuires*, 6. *Emperors*, 7. *Popes and Emperors*:

He is crowned with *nine golden crownes* upon his head, like herein vnto the Cockatrice. For euery policie had the soueraigntie of Kings; the regall power being in their own hands. Wherefore it is said to the Church, *thou dwellest where Sathans throne is.*

And as the Serpent *Ceraſtes* hath eight, ſo this *Dragon*
hath

The Dragons taylor

draweth downe Starres.

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hath a tenne hornes, both to allure his pray; and also to push ^{cap. 12. 7.} the *seuen Churches*, and all other that stand in his way. But ^{Euseb. 5. 1.} they are *tenne*; because the *Romaine Legion* consisted of ^{Veg. 1. 7.} *tenne Cohorts*. And in the *Apostles* time, the countries sub-
iect to the *Romanes* were ruled by *tenne* ^{Strab. Geog.} *Princes*; which were called *Decarchae*. The manner of the fight is diuers, as ^{17.} are the enemies.

The Church doth fight with ^{cap. 2. & 3.} *patience*, with *teares*, and ^{Euseb. 3. 33.} *prayers*, for the *Saints* did very willingly both manifest themselves, and offer themselves to all exquisite torments; which were deuised by the persecutors. ^{4. 15.}

The manner of the fight of the Dragon is, first with his ^{cap. 12. 4.} *tayle*, for with ^{Job. 3. 6.} his *tayle* he drew the third part of the *Starres*, and cast them vnto the earth, that the ^{Isid. Etym. 1.} *nights* might be blacke ^{12. cap. 4.} and cursed, wherein the childe of the woman should bee ^{Elay 9. 15.} borne. And here hath this Serpent, the propertie of the true ^{Dan. 12. 3.} *Dragons*, who haue more force in ^{Euseb. 3. 23.} their *tayles*, than in their ^{24. 25. 16. &} *jawes*. By the *tayle*, is signified the false ^{4. 7. & c.} prophet that *spea-* ^{Euseb. 2. 13.} *keth lies*; and they which doe turne other to righteousness, ^{14.} doe *shine as the Starres in the firmament*. Note in these ^{Aug. de baref.} *times*, partly by the instigation of the diuell, partly by am-
bition or feare of persecution, ^{cap. 1. 2.} many became here-
tikes; and these were so much esteemed of the *Romanes*,
that they set vp a pillar in *Rome*, in honour of *Simon Ma-*
gus, the most impious and abominable father of all here-
tikes, with this inscription, *To Simon the holy God*. These he-
resies principally sprang vp in the East, the third part of the
Empire, and poysoned it with the heresies of *Menander*,
that more pestilently continued the blasphemies of *Simon*.
Magus: against the creation of the world, incarnation and
passion of *Christ* for idolatry &c. *Ebion*, *Cerinthus*, *Nicholaus*,
Basilides &c. which increased the former heresies, with new
impieties ^{Euseb. 4. 11.} euen at *Rome*. Besides, there were many that deu-
ised ^{14.} *bookes*, which they called, and obtruded to their
hearers & 4. 21.

Standeth to deuoure.

The Child is borne.

PISGAH EVANGELICA.

hearers, as Scriptures, full of vaine and peruerse, and vngodly doctrines. As also they forged bookes, vnder the names of godly men, as of ^m Clement, to induce the world to thinke; that such also fauored their heresies. Moreouer, ^m by the persecutions; many returned to *idolatrie*, these did very seruilely follow the Princes, that persecuted the *Christians*. For the ^o *Jewes*, *heretikes*, and *priests of the Gentiles*, did continually accuse the *Bishops*, and called importunately to haue them sought vp and martyred. For (said they) they are the fathers of the *Christians*. These were alwayes ready to prouide matter for their torment; and execute whatsoever might bring the *Bishops* and other *Christians* to their martyrdome. Yet did there step vp two for one, so that *but a third part were cast downe*.

^r cap. 12. 4. *He p^rstaode before the woman, which was readie to be deliuered; that she might keepe in her birth, or miscarry in her deliuerie.*

He gapeth, to deuoure her child, when she had brought it forth. A very fearefull sight, he being of that sorte of *Dragons*, which ^a gapeth the widest of any kinde of beast, and hath three orders of teeth in a iawe; the more easily to deuoure his pray. And as he is fearefull to behold, so is he rauensome, as the *Dragons of India*, which lie in waite for their cattell comming from their feeding, and doe much harme, oftentimes they kill the Heardsmen; and thence prouide themselves of a large meale; Yea, it sometimes commeth to passe, that a *Dragon* doth draw the *Indian*, that hunteth him, into his denne, with his weapons and all, and deuoureth him; shaking in a manner the whole mountaine, in which he lodgeth, with his force and noyse. Vnto these sortes of

^b Euseb. passim. *Dragons* are these tyrants compared. ^b For the Emperors proclaimed seueré, fearefull, and bloody lawes against the *Christians*; commaunding that none should profess *Christ*;

^c Euseb. 5. 19. and if any were conuerted *he should be killed*, yea, ^c that who-
soeuer

Standeth to deuoure.

The Child is borne.

PISCAH EVANGELICAN

foeuer of the *Christians* were brought to the iudgement seate, he should not be let goe, except he changed his mind. *Domitian*, after the example of *Vaspasian*, hunted after all that were of the line of *Dauid*, and persecuted the *Christians*; ^d *Traian* commaunded the *Christians* to be killed; which ^a *Fox Mar. ex Epistolis Traiani & plinij. Bergom. lib. 8.* was done, without distinction of age, or sexe; ^e so that daily innumerable thousands were slaine: *Adrian* resolved to roote out the *Christians*, vnder whom suffered very many. In *Rome* were martyred tenne thousand, two hundred and three, &c.

Notwithstanding the successe is prosperous on the womans behalfe, as it was ^f promised, for her fruit is borne and preferred. ^{cap. 2. 7. 11. 17. 18. & 3. 5. 10. 12. 21. cap. 12. 5.}

Shee brought forth a 8 man child: These latter *Churches*, as farre excellling the former in courage, and strength, and masculine vigor, as a man excelleth a woman.

Of this childe it is said, *he shall rule all nations with a rodde of iron*, preuailling in the ende; and ruling with iustice till all things be put in subiection vnder his seete.

For vpon the death of *Domitian*, ^b *Nerva* called home all exiles. *S. Iohn* comming from *Patmos*, planted new *Churches*, and strengthened the old. As also vpon the intermission of *Traian*, ⁱ many godly men went abroad, and did the ⁱ worke of *Euangelists*, preached to such as neuer heard of *Christ*. They laid the foundation of faith in new and strange places, and appointed Pastors there, &c. ^b *Euseb. 3. 12. 20. Euseb. 3. 34.*

^a And that her childe was taken vp vnto God; and to his ^a throne, The Lord causing the ^b Princes to decree iustice, for ^b the preservation of his people, *himselfe being* ^c iudge ^c amongst the Gods. For ^d *Adrian* decreed, that those of euery ^d Prouince should accuse the *Christians*, if they did commit any thing against the Empire; but if any did traduce them without cause, the accuser should be punished with iust re- ^e uenge. As also ^e *Antoninus Pius* ^f mooued by the *Apologie* ^f of ^e *Anno. 149. Euseb. 4. 12. 13.*

The Child taken vp to God.

The woman flieth.

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of *Iustine*, wrote about the yeare 149. that the Christians are not to be molested, except they attempted any thing against the Empire; and that he that did otherwise trouble them, should beare the punishment, which he would haue inflicted on the *Christian*; but he that was accused should goe free.

rcap. 12. 6.

^b Ilay 43. 20.

& 44. 3.

ⁱ Euseb. 5. 19.

& 8. 1.

^a Soc. 1. 17.

And as for the *Woman*, the Church, shee escaped the danger by flight, & for shee fled into the wilderness, and ^b was mingled among the heathen ⁱ Princes, and *Gentiles*, and hereticks, where she hath a place prepared of God, as the Church of the *Iewes*, was directed to her place in the wilderness, by a pillar of fire, &c. both for her safety and that they should feede her there 1260. dayes: that is 1260. yeeres. ^k For a little before the times of *Constantine*, a counterfeit religion, shadowing the rites of the *gentiles*, was mixed with true christian religion; not otherwise then false prophets that arise amongst the *Prophets*, and false *Apostles* among the *Apostles*. So that from hence, 1260. yeeres; the Church is mingled with the wicked; and is safe amongst them; and liueth at their costs. Besides that, ^l vpon those persecutions, many fled into the *Mountaines*, separated from the wicked, where they were safe and fedde the Lord knoweth how.

^l *Id. Etym.*

Lib. 8. cap. 5.

The end of the first period, and battaile in heauen, which was in hand when *Saint Iohn* did write,

CHAP.

PISCAN EVANGELICA.

CHAP. II.

The second period, containing a second battaile in heauen, betweene the man Childe of the Woman, and the Dragon.

WHen the troubles of the Church were ouer, which were in hand when *Saint Iohn* did write; the Lord did ^a erect his throne openly in beauen, by a manifest gouernment of his Church in the world. So that now the truth of that Tabernacle is amongst the *Christians*, whereof the *Iewes* in the wilderness ^b had the type, and figure for the present time; ^c euen that true Tabernacle which God hath pitcht and not man. Then the *Christian Churches* haue *Mount Sion*, the *Temple*, and in it ^f the throne of grace, or mercies-seate; and hereupon ^g the Lord siting, hauing ^h put on glorious apparell. Here ⁱ also are the thrones of the house of *Dauid*, euen the thrones of iudgement ^k for the first begotten, whose names are written in beauen. ^l Here also are the *seuen Lamps*, the *holy Ghost*; which enlightneth euery one that commeth into the world, to leade them in all truerth. *The Sea pure as crystal*, the true lauer of regeneration, by which men are baptized vnto repentance. *The glorious Cherubins*, betweene whom the Lord sitteth and reigneth. This throne is compassed with *innumerable Angels*, who now defend the godly, and speake peace to them, hauing palmes in their hands; which heretofore had flaming swords to keepe them from the tree of life. Here is also the *Altar of burnt offering*; on which the *Saints* are slaine, and their blood powred at the foote of the altar. *The golden altar with his odours and hornes. Salomans pillars, &c.* The onely difference is, that wee haue the truerth without shadowes; and therefore our Tabernacle hath neither vaile nor couering, nor boordes to inclose it, but standeth erected

C

openly

cap. 4. 1.

Psal. 150. 1. &

76. 2.

Heb. 9. 3. 9.

Heb. 8. 2.

cap. 14. 1.

Heb. 12. 12.

1. Cor. 3. 17.

cap. 7. 15.

Heb. 4. 16.

cap. 4. 4.

Psal. 93. 1.

Psal. 122. 5.

Heb. 12. 23.

cap. 4. 5.

Ioh. 16. 13.

cap. 4. 6.

1. King. 7. 23.

Ephes. 5. 26.

Tit. 2. 5.

Matth. 3. 11.

cap. 4. 6. 7. 3.

Ezech. 10. 2.

Psal. 99.

cap. 5. 11.

Heb. 12. 21.

1. King. 6. 29.

Gen. 3. 24.

cap. 6. 9.

Leuit. 4. 34.

ca. 8. 3. & 9. 13.

Psal. 141. 2.

1. King. 7. 15.

cap. 3. 12.

Michaels description.

The Dragon fighteth.

PISGAH EVANGELICA.

openly in the world, vnder heauen.

¹ cap. 12. 7. 3. Hereupon the ¹ Dragon, the diuel beginneth new warres,
in heauen and in earth :

² Matth. 13. 19. 24. There was a great battaile in heauen, that is, in those places
of the world where the Gospell of the ³ kingdome of heauen
was publicly professed.

Of this battaile, we are to consider the enemies, their
manner of fight, and the successe.

⁴ cap. 12. 7. The enemies in this battaile ⁵ are *Michael, and his An-
gels*, which fight against the *Dragon* and his *Angels* :

⁶ cap. 14. 1. By *Michael* is ment the ⁷ lambe *Iesus Christ*, fighting by
the *man childe* which the woman brought forth; that is, the
godly learned and valiant *Christians*, which sprung vp of
the doctrine of the *Apostles*, when the Church had peace
after the first troubles.

The first scale. The ⁸ manner of the fight is so wonderfull, that one of the
⁹ cap. 6. 1. *Cherubines* doth call, as with the voice of thunder, to all men
to come and see both him and his furniture, to this warre.

¹⁰ cap. 6. 2. Wherefore first *Saint Iohn* doth ¹¹ behold, and loe a white
¹² Plal. 68. 13. 14 horse, ¹³ white for honour, and a horse for ¹⁴ speede.

¹⁵ Zach. 1. 10. He ¹⁶ that sat on him had a bow with ¹⁷ sharpe arrowes, to
¹⁸ cap. 6. 2. pearce the hearts of men, by the preaching of the Gospell,
¹⁹ Plal. 45. 5. and spreading of it by word and writing. For the learned
men of that time did labour ²⁰ by preaching, and wrote di-
uers treatises; some of instruction in the points of religion;
others of confutation, both of the gentiles and heretikes.

²¹ cap. 6. 2. A crowne is ginen vnto him to reigne in the world. For
²² Plalme when ²³ as by the graunt of *Adrian*, & the royall commande-
²⁴ Euseb. 8. 1. ment of *Antoninus Pius*, the crowne was set vpon the head
of *Christ*, the Gospell spread abroad very speedily, and with
much glory getting honour and estimation amongst all
men; as well *Greekes* as *Barbarians*. The *Christians* gouver-
ned in principall offices amongst the nations. They with
their families most familiarly did triumph of the profession

of

Michaels description.

The Dragon fighteth.

PISGAH EVANGELICA.

of their faith, euen in the palaces of Princes. *Bishops* were in most high estimation and price amongst all men. Very populous were the assemblies of the professors, and euery day the places for their congregations were made more large; all things prospered and increased; in a word, they were happie dayes.

And being thus furnished, ^k *he rideth forth conquering that* ^k cap. 6. 2. *he might overcome.* ^l For the doctrine of saluation, did sub- ^l Euseb. 5. 19. due the mindes of all sorts of men, vnto ^m the holy religion ^m lbm. of *one the God of all.*

Now these things were intolerable to the *dinell*; by nature enemy to euery good thing, and enuious thereat. ^a *And the Dragon*, by the *Romane* Empire as yet heathen; ^a cap. 13. 7. and his *Angels* both Princes or Proconsuls, with the people and heretikes, &c. did warre against him that sat vpon the horse.

The Emperors like the *bloudie Dragon the dinell*, did often times moue very extreame persecutions. ^o For after *Marcus* ^o Genes. 9. 508. *Aurelius* the philosopher; monsters held the Empire to *Constantines* time. This *Marcus* with his colleague *Verus*, ^p 519. ^{Euseb. 1. 4. &} ^{Carion.} moued persecution. After them *Seuerus*, and *Aurelius* opposed themselues against *Christ*, commaunding that none should become a Christian vnder a grieuous paine. *Maximinus* persecuted the Doctors, Bishops, and other chiefe professors: *Decius* was a most cruell firebrand: *Valerius* a bloody persecutor: *Aurelianus* a grieuous aduersary: *Dio- clesian* in the East, and *Maxentius* in the West, stirred vp most barbarous persecutions against the Church, which sincerely professed *Christ*: ^a For after innumerable torments ^a Euseb. 4. 15. and kindes of death, they would not suffer the godly to be [&] 5. 1. buried; but after their bodies had laine for euery body to gaze vpon, some were eaten with dogges; some burned, and their ashes cast into riuers, &c.

There sprung vp also innumerable heretickes, ^b as false ^{C 2} Christs,

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- ^b *Euseb.* 4. 31. ^b Christis, false Prophets, false *Apostles*; whom the enimie of the Church of God, hating good and louing euill, omitting no meanes or opportunitie to lie in waite to hurt man, raised vp. These, not onely deuided the vnitie of the Church, with peruerse doctrines, against God, his *Christ*, and all godlinesse; but also were violent, and double diligent to bring the godly into persecution, and to execute torments vpon them. Among these was ^c *Tatianus*, a violent enimie of the *scriptures*. His Disciples at *Rome* teach, that the *scriptures* are *darke* and *hidden*. They despise the Prophesies, &c. and beleue a maide that was possessed with the diuell; they teach that euery one is to bee left to himselfe, and beleue as hee list. *Montanus* also, whose doctrine was spread at *Rome*, ^d ambitious of the Primacie, esteemed certaine women prophetesses, which prophesied lies. He taught to dissolue marriages, prescribed lawes of fasting, called *Pepuza Ierusalem*, to cause all to depend on his Synagogue there; vnder the name of oblations, exacted money to feede the bellies of his preachers; wrote a *catholike epistle* after the example of the *Apostle*, struiuing for new doctrine. The ^e *Herecleonites*, which are reported, as it were to redeeme such as were dying with anoyntings of oyle, balme, and water, and inuocations, &c. The ^f *Nazarenes* which hold the ceremonies of the law; and haue a translation of the Gospel, which they call most perfect. The *Collyridians* which worshipped the *Virgin Mary*.
- ^g *Euseb.* 7. cap. 30. ^h *Manes* tooke vpon him to represent *Christ*, when he was of a barbarous speech and condition; he ^h abrogated the law and prophets, and called himselfe the holy Ghost. He published a booke called the *Gospel*; in his epistles writeth himselfe *Apostle*, ⁱ digesteth his new doctrine in a booke which he calleth *Epistola fundamenti*, where vnto he requireth like credit to be giuen as to the *Gospel*.
- ^j *Aug.* de here. cap. 46. His ^j *Elects*, or principall teachers, were forbidden flesh, egges

^b *Euseb.* 4. 31.
27. & 31. 5.
13. & c.

^c *Euseb.* 4. 37.
& 5. 2.

^d *Euseb.* 5. 13.
14. 16.

^e *Aug.* de
here. cap. 16.

^f *Epiph.* heref.
29 lib 1. Tom.
2. lib 3. Tom. 2.
here. 29.

^g *Euseb.* 7. cap.
30.

^h *Socr.* 1. 17.

ⁱ *D. Ponet.* apol.
p. 103.

^j *Aug.* de here.
cap. 46.

Michaels Angels.

Horsemen: bloodshed.

PISGAH EVANGELICA.

egges and milke; he condemneth mariages, vse the women for lust, not conception. &c. ^b The arguments of his bookes ^b *Sacra. l. 17.* in word pretend the *Christian* religion; but indeede it smelleth of gentilisme. He vsed many impostures of forcery. Such like were many others.

As *Michael*, vnto whom none can be compared, had *Angels* or godly ministers, that soundly and painefully confuted the heretikes: so did he ^c wonderfully warre against ^c *cap. 6. 3.* the ciuill Princes. For he sent ^d forth his foure great plagues ^d *Ezech. 5. 16. & 14. 21.* as occasion best serued, to auenge himselfe by them, of his enemies: namely, *the sword, famine, pestilence, and beasts.*

For the better effusion of blood, he sent forth so wonder- ^{The second} full meanes, that another *Cherub* saith, *come and see*, which ^{scale, cap. 63. 4.} is a *red horse*. A horse for speede, and red for bloodshed; so that there were very ready occasions for effusion of blood.

This horse had a rider, *vnto whom power was giuen to take peace from the earth*; to bring in warre, sedition, and dissention, *that they should kill one another.*

Vnto this rider was giuen a *great sword*; that is very effectuall instruments, for the more speedy and cruell effusion of blood; by mutuall murderers and warres. For onely ^e *An-* ^e *Genes. p. 505.* *toninus Pius* of the Emperors, was without ciuill blood. But from the time of *Comodus* his sonne, treasons, and seditions were alwayes among the Princes; when as from *Augustus* to that time the Empire had been free from sedition. The armies or legions, which before time ^f were gathered of the ^f *Polyb. l. 6.* chiefest sort of people; even of *Rome*; were ^g now taken of ^g *Melanct. l. 3. in Comodo.* barbarous nations. The ancient military discipline was extinguished; the rapine and lust of the Magistrates and souldiers grew extream, in all the prouinces.

And besides this ciuill sedition, some of them were slaine by warre. For *Decius* ^h was killed by the Gothes; *Valerius* ^h *Genes. Ca-* was slaine by *Sapor* King of *Persia*, yea some had their bane ^{ion. Ca-} otherwise. For *Aurelianus* was stricken dead with lightning.

Famine.

Pestilence.

PISGAH EVANGELICA.

The third scale.
cap. 6. 5. 6.

He also pursued them, as opportunitie best serued, with so wonderfull famine; that another *Cherub* cryeth *come and see*. To this purpose he sendeth forth *A blacke horse*, a horse for speede, and blacke for vnseasonable times, and for blastings, and mildewes, which make the corne of a blacke colour.

His rider delighteth in famine. For *he that sate on him had* ⁱ *Leuit. 16. 26.* *balances in his hand*: not onely to deliuer out ⁱ bread by waight according to the curse in the law; but also to sell that corne by small waights which was wont to be solde by measures.

² *Weckernus*
Ant. speci.

³ *Budeus.*

⁴ *Euseb. 9. 7.*

⁵ *Euseb. 8. 19.*

⁶ *Euseb. 9. 8.*

⁷ *cap. 6. 6.*
The fourth
scale.

⁸ *cap. 6. 7.*

⁹ *cap. 6. 8.*

The price also groweth excessiue. *A^k Chanix*, which containeth about thirtie fixe ounces, and was a mans allowance for a day; is solde by the commaundement of God and his *Christ*, by a voyce in the midst of the foure beasts, or Cherubins, for a *Romane peny*, answering ^a to the *Atticke of Ephesus*, which was the sixt part of an ounce, neere tenne pence sterling. For when the ^b tyrants in their decrees for persecutions, did triumph in the fruitfulnessse of the earth, God sent his plague: for the accustomed winter showers did not water the ground, and so there came an vnlooked for and suddaine famine. ^c When *Maxentius* played the tyrant at *Rome*, his subiects did suffer most extreame penurie of necessary sustenance: and that so great as neuer was in *Rome* before. ^d And when *Maximinus* made hauocke of the Churches in the East, the inhabitants of his cities were in manner consumed with famine. One measure of wheate was solde for 2500. *Atticks*, that is *Romane pence*; but we reade of no dearth of ^e wine or oyle.

Moreouer as occasion serued, the lambe sent forth against his enemies, that would not haue him reigne ouer them, the plague of pestilence, and beasts; and this so ^f wonderfull, that the fourth beast or *Cherub* doth say, *come and see*. To this purpose is scene ^g *A pale horse*. A horse
for

The Dragon fighteth:

Accuseth the brethren,

PISOAH EVANGELICA.

for speede; and pale for the discolouring of such as were smitten by it, with palenes and wannes of face.

His name that fate vpon him was death, so^b that death^b Jerem. 9. 21. came vp into the windowes, and entered into the palaces by pestilent aires, to destroy the children without, and the young men in the streetes. There being helpe to be found, no not in friends or kinsfolkes.

Hell, or the graue followed after as footemen, and shewed his seueritie in refusing to giue harbour, or lodging to the dead. ⁱ The carcasses of men lying as the dunge vpon the field. For vnder *Galienus* ^k there was an vniuersall plague ⁱ *Jerem. 9. 21. ^k *Enseb. 7. 21.* ouer the world; but especially about *Alexandria*; inso-much that euery man refused to helpe his friend.*

Vnder *Dioclesian*, the ⁱ Lyons, Panthers, Beares, &c. vnto ⁱ *Enseb. 3. 7.* whom the *Christians* were cast to bee deuoured, lest the *Christians*, and ramped on them which stood without, prouoking them to seaze vpon the *Christians*, and slew many of them. But ^m vnder *Maximinus* was the greatest pestilence ^m *Enseb. 9. 8.* of all; the people died in the streetes in great multitudes; the dogges eat many of them halfe dead; their carcasses lay naked, open, and vnburied; a most lamentable spectacle to those that beheld it.

And as *Michael* the lambe with his Angels doe fight, that he might ouercome; so did the Dragon and his ^a An. ^a *cap. 12. 7. 8.* gels fight that *they might preuaile*, and keepe their places of idolatrie and superstition.

The Dragon doth warre ^b first by accusing the brethren, ^b *cap. 12. 10.* and then by shedding their blood. 11.

Many grieuous accusations were laide to the charge of the *Christians*; first that ^c *Christ* was King, and so would dis- ^c *Enseb. 3. 17.* possesse Princes. Then ^d where as some heretikes did vse ^d *Epiphanius.* women in common, eating horrible meates (as young children and womens menstrues, &c.) the ^e same things were ^e *Enseb. 4. 7.* objected to the faithfull *Christians*. Yea the tyrants in their edicts,

The Dragon fighteth

Accuseth the brethren.

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¹ *Euseb. 9. 1. 7.* edicts published & very blasphemous accusations against *Christ and Christians*. They slandered the *Christians*, that when they assembled to their *Sabbaths*, vnder the colour of seruing God, they polluted themselues with promiscuous whoredomes. That the iniquitie of the *Christians* was the cause of the *famine, earthquakes, warre, and mortalities*, and that the heathen gods did thereby reuenge the indulgence of the Princes towards the *Christians*. Of these, and such like slanders they write books, which they giue to the schoole-masters, to teach their schollers. As also they hang them vp vpon pillars in all publike places, to be read of all men. Yea they forbade ² any man that would not sacrifice to their idols, to buie, or sell, or take vp water.

² *Polychro. lib. 4. f. 169.*

³ *Massaus 10. P. p. 131. 133.*

⁴ *Euseb. 8. 2.*

⁵ *Genib. p. 543*

Polych. 4. 6. 25.

¹ *Euseb. 8. 6. 7.*

² *10. 12. & in a-*

lys suis libris.

The first scale.

cap. 6. 9. 11.

² *Cap. 12. 8. 9.*

Besides their slanders and disgraces, they added hereun- to most barbarous persecutions, ³ determining and commanding to roote out the *Christians*. The Churches in many places were ⁴ pulled down, and the scriptures burnt and destroyed. Yea, ⁵ in one night, twentie thousand *Christians* were burned, as they were assembled in the Church: seauenteene thousand died of most horrible and vnnaturall torments, in the space of thirtie daies. Euery ¹ one was the more esteemed for his wisdom and obleruance to his Prince, by how much he was able to deuise and execute torments most barbarous, vnnaturall, horrible, and painefull: they spared no sexe, nor age, nor regarded any persons of honour, nor affinitie, nor consanguinitie. Then was there no place of refuge, nor time of resting from these tyrannies.

Yet is the successe happie for the Saints, who got the victorie, and triumph: and ² miserable to the Dragon and his angels, whose place was no more found in heauen, but he was cast out enen into the earth, and his angels were cast out with him.

The victorie is first begged of God, and then executed. Those which obtaine the victorie, get it by deprecation, and are

Soules are

vnder the Altar,

PISCAR EVANGELICA.

are said to be *the* ^b *soules*, that is, ^c the persons and carcases, ^b cap 6. 9.
of them that had bene killed for the word of God, and for the tes- ^c Gen. 9. 4.
timonie which they maintained; to wit, the martyrs which ^d Numb. 9. 4.
^d were killed, or offered, so that ^e their blood seemed to bee ^e Leuit. 17. 14.
 poured at the foote of ^f *the Altar*, beeing slaine in the place ^d 2. Tim. 4. 6.
 of Gods most immediate and sincere worshippe, for the ^e Leuit. 4. 34.
 Gospel and profession of *Iesus Christ*; of whom is spoken ^f cap. 11. 3.
 before. ^e Exod. 17. 14.

They cry & aloud for vengeance, beeing slaine, as *Abels* ^b Gen. 4. 10.
blood did cry against his brother Caine. ^c Heb. 11. 4.

They are honoured with *white robes*; which were given ^b Euseb. 5. 2.
 them: euery ^h godly man esteeming honourably of them,
 that they were counted worthy to suffer rebuke for the
 Lord *Iesus Christ*. Yea they also were honoured with the vi-
 ctorie over their persecutors. For howeuer the estate of
 the *Christians* in the former troubles was very desperate;
 yet the Martyrs by the power of *Christ*, did so constantly
 endure all the torments of their persecutors, that *they over-*
came them ^h *by that word of their testimonie*; in that *they loued*
not their liues vnto the death. ^k For whē the tyrants had made
 prooue of all kind of torments, and were not able to aug-
 ment their tortures, they dispaired in themselves, as not ho-
 ping to preuaile by that course. Then grewe they wearie
 with killing them, and were glutted with blood. They also,
 by reason of certain wise and iust *Apologies*, which the *Chri-*
stians published in the defence of the flocke of *Christ*; feared
 least the Princes should iustly incurre a publik note of infam-
 y for the barbarous effusion of innocent blood. And so
 the persecution did slacke.

Thus the victorie beeing obtained at the hands of God, it *The first scale.*
 was presently pursued with diligent execution; by the ^c cap. 6. 12. & c.
Lambe now thoroughly angered.

To which purpose *there was a great earthquake*, that is a ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z
 generall doubtful tottering in the minds of men, not know-
 ing

PISCIAH EVANGELICA.

ing what to settle vpon. Which grew by reason that ^b *Constantinus* the sonne of *Constantius*, who fauoured the *Christians*, was saluted Emperour. Then ^c was there a great motion in the *Christian* world. The common wealth was held by foure new Emperours, which had euery one their drift to be the chiefeft; which caused the people to be infinitely distracted. Besides that, others ^d sought partly by treason to take away *Constantine*, as *Maximinianus*; partly by the souldiers to place themselves, as *Valens* in the East, and *Alexander* at *Carthage*: yea the *Romans* ^e were so perplexed with the tyrannie of *Maxentius*, that they called to *Constantine* for reliefe.

By the stirring of *Constantine*, the Princes were distressed, and confounded, as if *the Sunne were* ^f *as blacke as sackcloth of haire, and the Moone was all made like blood*: so that their daies were vncomfortable, and in the night they were in feare to be slaine. For his ^h comming offended *Maximinianus* much, and his proceedings made *Maximinus* sadde; *Maxentius* was also in exceeding feare, that he durst not go out of *Rome* gates.

The Nobles and ⁱ principall ministers of estate, such as loved the workes of darkenesse, fell from their places of eminencie, as ^k *if the starres of heauen fell to the earth*, and so violently were they moued out of their places, as *a figge tree casteth her greene figges, when it was shaken of a mighty winde*.

The publike face of ^l religion was altered; as if *the heauen departed away like a scroll, when it is rolled*. For *Constantine* ^m restored libertie to the Church, and by his edicts with *Licinius* assent, decreed a most perfit law for the *Christians*, commanded all nations to become *Christians*, and shut vp the temples of idols.

The ciuill policie was also changed, as if *the* ⁿ *mountains and Isles were mooned out of their places*; whereupon all sorts

^b Ann. 211.

^c Abb. V. sp.

^d Nissens. p.

132.

^e V. sp. p. 79.

Massaus.

^f cap. 6. 12.

^g Amos. 8. 5.

Isa. 3. 15.

^h Euseb. 8. 14.

ⁱ 9. 9.

^j Isa. 13. 10. 13.

^k 7. 2.

^l cap. 6. 13.

^m Isa. 34. 4.

Agg. 2. 12.

ⁿ Euseb. 9. 9.

de vita Const.

passim.

^o cap. 6. 14. 15.

26. 17.

The Dragon cast downe.

Triumphs in Heauen.

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of men hid themselves, and grew desperate; fearing that the *Christians* would reuenge the persecutions which were formerly inflicted on them. For in ^b *Constantines* time was one ^b *Melanct.* li. 3. of the greatest and most principal mutations, that haue been in mankind. He ^c extinguished *Dioclesian*, who called him: ^c *Geneb.* p. 547. selfe the brother of the Sunne and Moone, and would be worshipped as a God, and ^d caused the commons to stoope ^d *Poly. laue.* to kisse his seete. He destroyed *Maximinianus*, *Maximinus*, ⁴⁻⁹ *Maxentius*, all tyrants. He ^e rendred due vengeance vpon ^e *Euseb.* 9.9. the heads of such great men, who were the principall agents ^{10.11.} in the persecutions of the *Christians*. As vpon *Pencetius*, whom they called Honorable; *Culcianus*, whom they stiled Worthie; *Theotecnus*, whom they named Glorious. He also plagued with infamous torments, the kinsmen and children of the tyrants; but especially the inchaunters and priests of the idols. Yea, he subiected ^f vnto his Empire all ^f *Euseb. vit.* the west countries, to the great ocean; all *Scythia*, euen to the ^{Const. lib. 1.4.} very north; *Ethiopia*, towards the south; and the Lords and Earles, as farre into the east as the *Indians*. He restored good & lawes and iudgements; decreed that the *Christians* should ^g *Melanct.* li. 3. not onely not be hurt, but also that they should be admitted to honors.

Thus the victorie being gotten and pursued, there follow great triumphs in ^h *heauen*, that is openly. The Saints ^h *cap. 11. 10.* did ⁱ publickly reioyce in the Lord their redeemer; and did ⁱ *Euseb.* 10.1. sing new songs vnto God of thanks giuing. And *Constantine* ^k *Geneb.* p. 556. ^k entred *Rome* with great triumph, presently giuing ^l *Euseb. vit.* thanks to the author of his victory, and by famous inscriptions vpon pillars in the principall places of *Rome*, published vnto all men the *signe of Christ* his saluation. Yea, ^l he ^l *Geneb.* p. 556. required all nations to forsake idols, and embrace the profession of *Iesus Christ* by his edicts; whereupon was fulfilled that in the *Apocalypse*. *Now is come saluation in heauen.*

And thus was the Dragon and his Angels, that is, the diuel

The Dragon cast downe

is angrie.

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^acap.11.9.10. and his ministers ^acast into the earth, so that his place was found no more in beauen; that is, he doth persecute Christ no more openly; but is constrained to oppose himselfe by earthly policies, by the pretence of godlinesse. This fall of the Dragon did ^bConstantine expresse in a picture which was hanged vp at the entry of his palace, for euery man to behold. His owne picture was made, ouer his head the signe of the Lords passion; the enemy and hostile beast, which by the tyrannie of wicked men had persecuted the Church of God; was pictured, cast into a deepe sea in the shape of a Dragon, and winding serpent (meaning the diuel) which ^cwas thrust through with a great sword.

^dEsa.37.1.

The end of the second period and battaile in beauen; which was the first after the time of the returne of Saint Iohn from Patmos.

CHAP III.

The third period and first battaile on earth, betweene the Roman Empire corrupted with heresie, and the Woman the Church.

^acap.13.9.12.
13.

Now when ^dthe Dragon saw that he was cast downe into the earth, and his Angels with him; he is full of wrath, knowing that hee hath but a short time, Wherefore he disposeth himselfe, to bring wofull calamities, both vpon the earth and the sea (in which he had many of his Angels) if by that meanes he might also further the execution of his wrath against the Woman. For he drifteth the destruction of the Church. In the storie whereof, Saint Iohn doth shew his purpose and endeuour.

^ecap.7.1.

His purpose is by foure of ^ehis Angels, to stay the foure windes, that they should not blow on the earth, nor on the sea, nor

An Angel from the East.

Gods seruants sealed.

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on the trees: that is, to restraine ^a the inspiration of the holy ^a Can. 4. 16.
 Ghost, that men, neither ^b neere nor ^c farre off, neither ^b Gen. 6. 12.
 such as be worldly, nor such as seeme ^d by their vocation ^c Isocr. 42. 10.
 and profession to be godly, might be led into all trueth. By ^d Luc. 23. 30.
 which meanes hee would bring in *That e houre of tempta-* ^e cap. 3. 10.
tion, which should come vpon all the earth; so trie them that
dwell vpon the earth, whether (now that the Princes were
 conuerted to the Lord) ^f the Princes and people ^f Deut. 13. 3.
loue the Lord their God, with all their heart, and with all their
soule. For about this time many ^g damnable heresies were ^g Euseb. vita.
 powred into the world; namely the *Arians, Maniches,* ^h Const. lib. 3. cap.
Nonatians, Valentinians, Marcionites, Paulians, Cataphrigi- ^h 62. & 2. 61. 64.
ans, &c. These ⁱ rent in peeces the Churches in *Rome, Afri-* ⁱ Socr. 1. 4. Ruf.
ca, in the sea coaste, yea euery where. ^j 1. 5. &c. ^k Berg. in Mil-
^k cibad. &c.

This purpose of the *Dragon* is stayed a while; but the
 visions of this first battell are scene afterwards. The per-
 son that doth cause the stay to be made, is an ^l *Angel* which ^l cap. 7. 2.
came vp from the east, that is, the recalling of the doctrine,
 which first was declared in the East; namely the promise
 made to *Abraham*, whereunto the law was a schoolemaster;
 which was taught by the prophets, exhibited to the Iewes
 in *Christ*, and spread abroad in the world by the Apostles.
For saluation is of the k Iewes. For when the Empire was
 torne in peeces, by diuers heresies, and contrarie factions;
 the Emperor ^l *Constantine* sent abroad his edicts, to stay any ^l Iohn 4. 22.
 further contention; declaring that *the true light of discipline,* ^m Euseb. de vit.
and boly religion, by the mercie of almightie God, did come out ^m Const. 2. 65.
of the East; the professors whereof he respected, as captaines of
the nations, vnto saluation. The end of the stay, is till the ⁿ *ser-* ⁿ cap. 7. 3.
uants of God be marked; some openly, as in their foreheades;
 others by the doctrine they doe maintaine. For *Constantine*
 required all men to surcease from strife; Till by a gene-
 rall Councell all things might be determined according to
 the word of God, which came out of the East.

Twelue tribes of Israel.

The seventh scale.

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Those which are marked in their foreheads are such which are known and noted to come forth into publike action; and are called ^a the *twelue tribes of Israel*, being resembled vnto them which contended with the *Cananites* for the land of promise. For these also contend with these *unchristian Cananites*, for the true doctrine and meanes of saluation promised by *Iesus Christ*.

Those who are sealed according to the doctrine which they keepe; and with which they worship the Lord in the secret ^c of the Almighty, are a ^b *multitude which no man could number of all nations, and kindreds and people, and tongues; like holy, and these ascribe all saluation vnto our God that sitteth vpon the throne; and to the Lambe.* ^c For the people lately redeemed from the former persecutions, praised God the King, and *Christ* the onely Sauour. Yea, the Emperors did acknowledge thus much, writing it on pillars to bee read.

The seventh
scale open.

^a cap. 8. 1.
Euseb. vii. Con.
3. 10. 11.

After the sealing of the seruants of God, followed the emotions which are comprehended in the *seventh scale*, which *the Lambe openeth*. In the declaration whereof, first is set downe the vniuersall disposition of all, to bring into action, and to behold the visions. And this is a ^d *grauelike silence*, both in the preparation and expectation of that which should follow.

^e cap. 8. 2.

Secondly, the instruments which are to bring about these troubles are scene; and are said to be ^e *seven Angels with seven trumpets*. For the future alterations were to be wrought by the diuersitie of doctrine and perswasions which should induce men to stirres.

In the third place is shewed the principall matter which is to be the argument of the troubles, that these trumpeters should sound, which is concerning the doctrine of the mediation of *Christ*, which while some should labour to maintaine precisely according to the doctrine of the East, and others

The smoke of Odors

ascendeth.

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others should corrupt; much trouble would arise in the world.

The mediation of *Iesus Christ*, is presented by an *other* ^{cap. 8. 3.} *Angel* differing from the foure *Angels* which were to holde the windes, as also from the seuen trumpeting *Angels*. The thing he presenteth, is the readines of *Iesus Christ*, to make reconciliation betweene God and man. For he stood before the altar of incense which was before the throne; hauing a golden censor, as the *8* priest in the law was prepared to make ^{Leuit. 16.} reconciliation betweene God and the people. By this is signified the readines ^a of *Constantine*, and all godly Bishops at the Councell of *Nicea*, to heare with patience, and ^{con. 3. 13.} to vnderstand in sinceritie, and to iudge with truth the questions and differences which were made in that time.

Hereof, first the godly make a good and religious vse; for by them much ^b odors was giuen vnto him, ^c that is, reasonable seruices and petitions; to offer with the prayers of all ^d *Saints*; that is, that euery man labored for an ^e vnitie and to be made members of the vniuersall Church, as it was required according to the prescript of the word of God. ^b cap. 8. 3. ^c Rom. 12. 1. ^d Psal. 141. 2. ^e Euseb. vi. c. 3. 16. 18. & 4. 36.

The effect hereof is an vniuersall reconciliation and peace both in heauen with God, and in earth amongst men, the ^a smoke of the odors going vp out of the *Angels* hand, before the ^b presence of God. For in the Councell of *Nicea* (which ^c was ^d *Constantine* being *Augustus*, and *Licinius Caesar*) there ^e was *8* diligent enquire into all things, till there was pronounced a sentence, pleasing and acceptable to God, that beholdeth all things, for the concord and consent of the mindes of men. And that so, that there was nothing (that seemed) least to breede any matter of discord, or controuersie of faith. In this Councell was ^b acknowledged the necessity of confessing the Godhead of *Christ*, against *Arius*. ^c *Caranza* f. 37. b. & 39. a. As also the heresies of *Phosinus*, *Sabellius*, &c. were condemned.

Againe,

The smoke of Odors ascendeth.

Coales cast into the earth.

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¹cap. 8. 5. Againe, when new contentions did arise, ¹this *Angel* filleth his censor full of coales of the altar, readie to make an atonement; but because men now doe not bring odors, but hypocrisie, *he casteth the coales into the earth*, ²that is, reiecteth their seruice, and deliuereth them ouer into a reprobate minde, to doe things not conuenient. For when as the peace of the Church was not sought, but men gaue themselues onely to pretextes of good things; there was great corruption. ¹For *Constantine* hauing recalled the *Arians*, who had made a very hypocriticall submission; he so farre trusted them, that he committed the hearing and determining of the questions of the time to the discretion of such, which pretended to be Catholickes, but were *Arians* in heart. And then ² began it to be esteemed more religion to build certaine places and to pray in them, rather than in others, and to liue by some prescriptions, and will-worships of Monkes, *Eremites*, &c. than to walke by Gods word.

The effect is, that hereupon are ² made voyces and thundrings, and lightnings, and earthquakes; that is, great and very fearefull emotions; both for the matter and manner of them.

Here therefore doth the *Dragon* take the opportunitie to make his purpose appeare. For his *Angels* doe holde now the ² *fourre winde*s; that is, do bring in an ² vniuersall strong delusion, that men should belecue lyes; that they might be damned which loue not the truth; which is done by the restraint of the spirit of the truth.

By this delusion, he first maketh warre ² against the *Woman*, the Church, *which had brought forth a man childe*, and after against her seede. In his warre against the *Woman*, by strong delusion he at once persecuteth some, and corrupteth others. In his persecution, he first laboureth to destroy the Church peecemeale, and sayling of his purpose, the second time

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time endeouoreth to drowne it altogether.

In this first battell we are to consider the enemies with their severall manner of fight; and the successe. The enemies are the *woman*, the Church; and the *Dragon on earth*; that is, the diuel by his deputy.

The *woman* is the selfe same before described in the first battell which was in heauen; namely those *Christians* which came out of the *former* ^ctribulations, and great persecutions, ^ccap. 7. 14. vnder the heathen Emperors, continuing the faith which was persecuted in the first battell in *Saint Iohns time*, where- of some had been marked with an eye put forth, and their hamme cut, to haue stood against *Arim* before, and in the *Nicene Councell*.

These are said to be of the *twelve Tribes of Israel*, that is, by their true profession of the *Christian* faith, and circumci- sion of the heart, to be ^dtruely Jewes. In whom the chil- dren of *Israel* are multiplied exceedingly. For first the twelve tribes are multiplied into themselves, and so are 144. and enioying the blessing of thousands, ^eare 144,000. ^fthough ^ecap. 7. 4. &c. *Israel* according to the flesh be not gathered, but scattered ^fIIai. 49. 5. 18. abroad. Now these lie open to affliction, as it was foreshew- ^gcap. 6. 11. ed ^hinto their brethren. For though *Constantine* did ^hmuch ^hSoz. 1. 7. fauour and honour them that were with him; yet in other ⁱEuseb. C. 10. *prouinces* many did beare the brunt of bitter persecution. ⁱvit. Con. c. 1.

The *Dragons* deputie, is the *Romane Empire* corrupted ⁴⁴ with heresie, and is ⁱdescribed by the place from whence ⁱcap. 13. 1. &c. he should arise by his monstrous shape and dignitie.

He is said to arise ^kout of the sea, that is, from amongst ^kcap. 13. 7. *people*, ^land multitudes, and nations, and tongues; namely all ^lcap. 17. 15. those seuerall nations, ouer whom *Constantine* did gouerne. As concerning his shape, he is first said to ^mhaue seven heads, ^mcap. 13. 1. that is, those *seven hills*, and seven formes of gouernement, euery one blasphemous; of which is ⁿspoken in the descrip- ⁿSupra. cap. 1. tion of the *Dragon*. ⁿpag. 3.

E

He

A monster out of the Sea

described.

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* cap. 13. 1.

He hath also ^c *tenne hornes* like the *Dragon*, not onely for the decharchie, &c. as before; but also for *tenne kingdomes* which ^d should arise afterwards.

* cap. 17. 12.

And whereas the *Dragon* was crowned on his heads, this beast *hath tenne crownes upon his hornes*, to signifie that these hornes should be severall kingdomes, hauing regall power in their owne hands.

* cap. 17. 2.

* *Isid. Etym.*

12. 2.

* *Plin. 8. 17.** *Gevar. dial.** *Yea. 104.*

* cap. 13. 2.

* *Plin. 8. 15.** *Isid. Etym.*

12. 2.

He is bodied ^e like the *Pantheresse*, which ^f is a beast very swift, venturing all dangers, & white, spotted with little eyes of blacke, rauenous, beautifull, luxurious, and with her smel, which is odoriferous, she ^h allureth other beast vnto her.

Footed ⁱ like a *Beare*; for ^k whereas the *Pantheresse*, as also the *Lyons*, doe hide their talants, as they goe or runne, neuer putting them forth, but when they make at their pray; this wilde beast hath ^l beares feete, which haue their greatest force in their loynes, and legges, and doe teare the ground as they goe.

* cap. 13. 2.

* *Cron. 12. 8.** *Plin. 8. 15.** *Isidor. 12. 2.** *Plin. 8. 36.** *Brought. in** *Conceite.*

His ^m mouth or face is as the mouth of a *Lyon*; whose maiestie is in ⁿ his face, taking scorn to looke vpon his enemies or their snares; his mouth ^o of such force, that where he toucheth with his teeth, he draweth goare blood.

* *Enf. 8. 4. &c.*

For *Rome* ^p hauing subdued the countries, which in *Daniel* were figured by a *Lyon*, a *Libbard*, and a *beast with tenne hornes*; thereafter is a beast which is a *Lyon* in mouth, a *Libbard* in body, and a *beast with tenne hornes*. He hath also this shape, because the heathen ^q Emperors, whom this beast succeedeth in cruelty, vsed especially *Lyons*, *Beares*, *Libbards* and horned beasts, to torment and deuoure the *Christian martyres*. Now that this wilde beast doth signifie the Emperors, which doe pretend themselues to be *Christians*, but oppose themselues against the ^r Church; *Pope Gregory* the ninth is witnesse in his bull against *Fredericke* the second Emperor. So that now ^s the *wicked ruler is as a roaring Lyon, and hungrie Beare amongst the people*. Yea, as a *Leopard*.

* *Gobel. at 6.** *cap. 64. p. 233.** *Prou. 28. 15.*

The monsters Trumpets.

haile, fire, blood,

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* *Leopard in the way that breaketh the kall of the heart.** *Hoseah. 13.*His *Dignitie* is the same, which the heathen *Romane Em-* 7.8.pire had, first *Power*, and abilitie to doe. Secondly, *Throne*, * *cap. 13. 2.*
that is, * *iurisdiction* to giue lawes. Thirdly, *Autoritie*, that * *Iere. 43. 10.*

is, reputation, or estimation. For there stepped vp an Empire of *Arians*, &c pretending to be obedient to *Christ*, with which all the world was enamoured and followed it, as other beasts doe the *Panthresse*, hoping for great comfort by it. It was strong and sure in marching against his enemies; as a Beare robbed of her whelpes. It was maiestically in countenance like a Lyon, seeming to deserue much honor and reuerence. But it proued a meere pretext to kill and to deuoure, luxurious for idolatry, and other false worshipps, couetous and tearing where it went; most cruell and bloudy where it did bite; so that it was like the beast of which

* *Daniel* speaketh, that deuoured, brake in peeces, and stamped the residue vnder feete. In a word it became a monster, compounded of three fierce and wilde beasts, whom no art can tame. And although it were in appearance something different from the heathen Empire; yet for * *persecution*, it * *Genes. p. 367.*
was nothing inferiour to it.

The manner of the fight is diuers, as are the enemies. *The Dragons deputie*, the *Romane* Empire corrupted with heresie; doth foure seuerall times charge the Church, as with the sound of a trumpet.

Vpon the sound of the *first trumpet*, hee chargeth the *The first trumpet*
Church as with a tempest, in ^d which *there was haile and fire* pet.

mingled with blood, cast into the earth: that is, with bloudy ^d *cap. 8. 7.*
persecutions, in which earthly minded men had the execution of such punishments which were called the iudgements of God; but were indeede very painefull and vcharitable persecutions. * For the diuell through enuie and

wrath, with which hee was enraged for the peace of the Church: stirred vp *Licinius Caesar* to persecute the Church. * *Euseb. 10. 8.*
* *Socra. 1. 2.*
* *Macanston.*
* *Euseb. vit. Con.*

A burning mountaine

cast into the Sea.

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Baile.

2 Soro. 1. 2.

b Socrat. 1. 10.
&c.The second
Trumpet.
c cap. 8. 8.
d Iere. 51. 25.
e Isaiah. 17. 12.

He pretended that the *Christians* prayed for *Constantine* and not for him; but giuing himselfe to heathen idolatrie, sorcery, murder, &c. to auenge the cause of the old *Romane* Gods, he with a cruell storme and tempest persecuted the Saints, and kindled a more lamentable flame than the former persecutors did. He raged against the *Christians*, souldiers, people, and Bishops. He proclaimed that it was very vnlawfull for any subiect, by humanity and pity to relieue those whom the Prince had imprisoned. By these vncharitable courses many poore *Christian* prisoners were famished. He also caused many of the *Christians* to be hewen in peeces, and (as butchers vse their meate) to bee hanged vp in the shambles, and after this horrible and vnnaturall spectacle, to be cast into the sea for fishes to feede vpon. But these 2 persecutions were onely about *Lybia* and *Egypte*, and not in the rest of the Empire. *Constantine* also recalled certaine b *Arians* from banishment, and receiued them into fauour, when they pretended to repent them of that opinion. And he committed to them the hearing and determining of the iudgements of God, which were supposed to be deseruedly inflicted vpon men, who indeede were vniustly accused.

When the second c *Angel* had sounded his trumpet, there ariseth a persecution, as if a great mountaine burning with fire; were cast into the sea, that is, d the monarchie of the world became enraged e against his subiects, and a persecutor of the people of God inhabiting neere the sea coasts. This was accomplished when as *Constantine* by the suggestion of his sister *Licinius* widow (who was deluded by an *Arian* priest) called a Councell at *Tyrrus* (a city standing in the sea) against *Athenasius* that defended the faith of the *Nicene* Creede. Him had the pretended *Arian* Conuerter, accused to the Emperour of many crimes; and here against him and *Macarius* were diuers matters objected, not pertaining to the *Nicene* Councell, but of supposed murder, sorcery, &c. purposing;

A burning mountain

cast into the sea.

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purposing by those collaterall accusations and calumniations to destroy the professors of the truth, and that together with them, the truth it selfe might be abolished. ^f This Council was assembled by the craftie seducements of the *Arians*, ^{Ann. 339.} ^{Euf. v. c. 4.} and thither came certaine from *Macedonia*, *Pannonia*, ^{43.} *Mysia*, *Persia*, *Bithynia*, *Thracia*, *Cilicia*, *Cappadocia*, *Syria*, *Mesopotamia*, *Phenicia*, *Arabia*, *Palestina*, *Aegyptus*, *Africa*, *Thebais*, and nobles of the Emperours Court.

In ^h this Councell was *Athanasius*, &c. falsely accused, in ^h *Ruff. i. 11.* hazzard, by the furie of them which were assembled, to be torne in peeces; he was there condemned without cause, and by the Emperour was banished, and *Arius* restored. Yea the ⁱ Emperour *Constantine* himselfe became an *Arian*; and as soone as *Constantine* was dead, *Sapor* ^k king of *Persia* persecuted the *Christians*, hee with martyrdome crowned about 150. Bishops, besides those of the common people. Presently *Constantine* the ^a Emperour fauouring the blast of *Arius* heresie, vowed, & laboured violently to bring all the world to *Arianisme*. To which purpose he held diuers Councils against them which maintained the doctrine of the godhead of *Christ*, agreed vpon at the *Nicene* Councell. Namely, ^b at *Constantinople*, *Antiochia*, *Syrmia*, *Nicomedia*, ^c *Nicea*, *Ariminum*, *Millaine*, *Seleucia*, and *Constantinople*: He also enforced his commandement for *Arianisme* by bloodie persecutions, ^{26.} imprisonments, massacres, treasons, by diuers kinds of torments and crafty wiles, yea the bodies of the slaine were not suffered to be put into their graues in some places. By his meanes many Bishops became *Arians*, as did ^d *Vlphulas* the ^a *Theod. 4. 37.* Bishop of the *Goths*, who infected that nation with that heresie. But this persecution was most about ^e *Alexandria*, and the rest of the sea coastes in the East.

Again, the *Dragon* causeth his deputie to sound a third trumpet, and to charge the Church afresh. To this purpose, *Astarre* falleth from heauen: that is, some ^f principall person

A falling starre

maketh waters wormewood

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falleth from the profession of the *Christian faith* to heresie, or infidelitie. By this starre, or person enraged, is stirred vp persecution, *burning like a torch*, that is, cruell and tormenting. The effect whereof is, *that the waters are made wormewood, whereby many doe die*: that is, & he did corrupt & make abhorred all ^h the comforts of this life, and by name *the scriptures* and holy writings, making them vnsauerie. This was accomplished ⁱ in *Iulian the Apostata*. For he ^k had bene a publike professor and teacher of the *Christian faith*; but he became an *Apostata* & Witch, naming himselfe the Bishop of the Pagans. Though his persecutions were cruell and bloodie, yet was the mischief that came by his craft farre greater. For he defiled the waters, bread, meate, fruite, herbs, and whatsoeuer men should eate; yea his money, and statues with such filthy idolatrie, that none could partake in them, but seemed to commit *idolatrie*. And as he corrupted their outward comforts, so did he the knowledge with which ^m he should feede and refresh their mindes and soules. He forbade the *Christians* to keepe any schooles, to beare any armes, & to possesse any Ecclesiasticall goods. He ^l also laboured to make the scriptures vile and ridiculous, by imputing vnto them foolish precepts. Namely, that they ⁿ taught voluntarie pouertie and basenesse, in suffering wrongs without reuenge; both which he said were preiudiciall to a well ordered common-wealth. The godly and learned men of the time did answer him by writing, but with more diligence, than found confutation. He began in France, and persecuted Eastward.

Yet once more he soundeth *the 4 fourth trumpet*, & chargeth the Church againe. And now *the third part of the Sunne was snitten, and of the moone, and of the starre, so that the third part of the day did not shine, and likewise the night*. That is; ^b the Bishops and Ministers, and other principall persons, who were called the Lights of the time, were smitten with persecution.

^g Amos. 5. 7. &
6. 12.

^h Iſai. 41. 17. 18.

ⁱ Ann. 3. 65.

^k Gentl.

Socr. 3. 10. 11.

&c.

Theod. 3. 1. &c.

Socr. 5. 3.

16. &c.

^l Soc. 3. 19.

^m Carion.

ⁿ Carion.

^a The fourth
trumpet.
cap. 8. 12.

^b Ier. 51. 35.
with Mat. 5. 14.
Ruff. 1. 9. The-
od. 4. 13.

The day and

night is smitten.

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cution. For when the *Goths* had gotten aide against their enemies of the Emperour *Valens*, they became *Arians* in token of their thankfulness to *Valens*. But afterwards they harried booties out of the Empire, to the great molestation of the imperials. Whereupon *Valens* resolving^e to make^e *Ann.* 368. warre vpon them, thought good to fortifie himselfe against those infidels, by receiuing the sacrament of baptism. By^d the entreaties and inticements of his wife, he was baptised by an *Arian*, and tooke a solemne oath to root out all that professed *Christ* any other way than the *Arians* did. Wherefore he spoiled *Antiochia, Samositenfes, Laodicea, Edeffa, Alexandria, Cappadocia, and Constantinople*, of their Pastors (that gaue them light) sending them to prisons, or to banishment.^e And in roomes of the Pastors, he sent wolues^e *Socr.* 4. 27. *Socr.* 6. 14. *Theod.* 4. 12. 13. 16. 19. 22. 24. into the assemblies of the sheepe of *Christ*. He also sent soldiers with cudgels and clubs to beate the people away from the places of their meetings. This persecution began at *Constantinople*, and from thence was continued Southwards. This^f *Valens* consulted with the Diuel, to know his success.^f *Socr.* 4. 15. *Ruff.* 2. 9.

These persecutions were specially but in the East; and by the Emperours that were but as third men in the Empire, *Julian* excepted, who yet did onely afflict the East; and therefore the mischief is said to light but vpon the third part. The East was onely pestered with the pettilence of *Arius*,^e *Theod.* 5. 6. when as the West was in a manner alwaies free from it. And the East seemeth the third part of the Empire, by^a the diuiding of the Empire in three by *Constantine* amongst his three sonnes, *Constantius, Constans, and Constantine*.^a *Socr.* 1. 26. & alii.

The manner of the fight of the woman which had brought forth the man childe, is diuerse, by her selfe, and childe.

Her^b selfe keepeth her garments of the profession of^b *Ruff.* 2. 5. *Christ*. Shee also treadeth still the moone vnder foote. For^c *Socr.* 3. 11. when *Julian* depriued all that would not forsake the *Cebrian*.

The woman:

Michael fighteth.

P I S O A H E V A N G E L I C A.

*His*an religion of their honour in his palace, those which with an vpight heart did professe the *Christian faith*, with a readie minde did put off their ornaments of ciuill honour, and submitted themselues to most cruell torments, rather than they would denie Christ.

Shee kept also *her crowne*. For whereas libertie was often graunted to all others, only ^e those which professed the doctrine of the *Apostles* were persecuted. Now the godly would not deuise ^d any new religion, nor bring any such into the Church; but onely confirme that which from the beginning was prescribed by Ecclesiasticall tradition (that is, was deliuered by the ^e *Apostles*) and wise *Christians* had sought out by infallible reasons.

^cTheod. 4. 24.^dSoc. 3. 5.¹Ioh. 1. 1. 2.^eTheod. 2. 22.^fRuff. 2. 4. 6.

Socrat. 4. 19.

^gcap. 14. 1.^hcap. 6. 2. &c.¹Socr. 1. 25.²& 2. 20. 27.

37.

Massius. 11. p.

141.

¹Soc. 2. 18.^mMass. 11. p. 146.ⁿSoc. 435.^oSoc. 4. 29.^aSoc. 4. 31.^bcap. 14. Leum

cap. 7. 4.

Yea shee still is *fruitfull* by the ^f conuersion of more people, where *Christ* was not known.

Her man *childe* also *Michael the Lambe*, who now is amongst his 144,000. at *Mount Zion*, doth wonderfully warre against these enemies by ^h his horsemen that ride on red horses, &c. For *Arius* ⁱ the father of the mischief died miserably, his bowels running out, and the ^k Empire was full of sedition. The *Persians*, *Magentius Britanio*, *Nepotianus*, *Siluanus the French*, *Jews* in the East, *Gallus Caesar*, & *Julianus Caesar*, stirred vp warres and seditions against *Constantinus*, and the Emperour himselfe through anguish of minde died of an Apoplexie. ¹ The *Persians* proclaime open warre vpon *Julian*, in which warre oppressed ^m with famine he died beeing slaine. ⁿ *Procopius* maketh insurrection against *Valens*; yea the earth doth quake, and inundations of the sea are many in diuers places, shaking downe many countries, and drowning diuers cities. *Mnania* the Queene of ^o *Saracens* maketh warre vpon him, so doe the ^a *Goths*, who pursued him into a village, and burned him in the house where he was.

The ^b 144,000, which are the number of these valiant *Christi-*

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Christians which oppose themselves against the *Arians*, with as true fortitude as the tribes of *Israel* did oppose themselves against the *Cananites*, doe all this while accompany the *Lambe on Mount Zion*. Here are they known to be, by *having their fathers name written in their foreheads*; that is, they are marked to defend that *Jesus Christ* is the sonne of God, and in *Christ* themselves to be the sonnes of God. By this are signified, the many Councils which the *Catholikes* held against the *Arians* which denied the godhead of *Christ*; as ^d at *Sardis*, *Jerusalem*, ^e *Alexandria*, ^f *Tyana*. And also vnder *Ionianus at Antiochia*, where the ^g most contentious *Arians* did subscribe to the clause of the *Nicens Creede*, that saith that *Christ* is of one substance with the Father. There was also one which was an *Arian* that denied the Godhead of *Christ*, and a *Macedonian* that opposed the doctrine of the Holy Ghost, by ^h name *Eustathius*, who attempted many things besides the Ecclesiasticall rites and customes. For hee forbade mariage, he taught to abstaine from meates and mariage, whereupon hee separated many from wedlocke that had contracted matrimonie; and hee perswaded them that detested to come to Church, to haue Communion in their houses. He drew seruants from their masters vnder the pretext of godlinesse; he ware the apparell of a Philosopher, & compelled his followers to vse a strange kind of apparell; he forbade any prayers to be made in the houses of such as were married. He commanded the publike praier (or blessings) and Communion of a Minister that had a wife (which hee lawfully married when he was a lay person) to bee auoided as a horrible sinne, &c. But by a Councell held at *Gangris* he was deprived of his Episcopall dignitie, and his opinions were accursed. (Yet hence doe the *Papists* sucke many conclusions.)

^a Ioh. 1. 12.^d Soc. 2. 16. 19.^e & 3. 5.^f Soc. 6. 12.^g Soc. 3. 14.^h Soc. 2. 33. 35.The ground of
private masse.

The woman also the Church ^b doth betake her selfe to flight from these dangers, and to the woman were given two wings

^b cap. 12. 14.

The woman flieth

from the Serpent

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wings of a great Eagle, that shee might flie from the presence of (the monstrous beast the deputie) of the Serpent. For during the timeⁱ of *Licinius* tyrannie, the godly were constrained to flie into the wildernesses, and the fields, woods, and mountaines were their best harbor. ^a *Constantine* reedified *Constantinople*, and translated the seate of the Empire and purity of religion thither.

ⁱ *Ensch.* 10. 8.
Soz. 1. 2.

^a *Melan.* 1. 3.

^b *Ruff.* 1. 7. 8.
10. 10. 11. 12.
24. *Carion.*

In the time of ^b *Constantins*, *Athanasius* is a fugitive all the world ouer, there were banished *Dionysius*, *Eusebius*, *Paulinus Rhodanus*, *Lucifer*, *Liberius* Bishop of *Rome*, and *Miletus* Bishop of *Antiochia*, whom much people followed. At that time the face of the Church was ougly to behold, shee was wasted of her owne, one chased, another fled.

^c *Carion.*

In the time of ^c *Julian*, *Athanasius* and others fled again. The godly and learned fathers fled from answering of the cauils which *Julian* deuised and obiected against the scriptures, &c. and betooke themselves to prayers vnto God, to deliuer the Church from so dangerous an enemy.

^d *Ruff.* 2. 3.
^e *Theod.* 4. 16.
18. 21. 24.

In the time of *Valens* the Ministers and people were banished, and did flie. From ^d *Alexandria* 3000. fled into the wildernesses, and their Pastor *Peter* fled to *Rome*, *Barza* ^e Pastor of *Edessa* beeing banished, an infinite number followed him and flocked to him on all sides; they all forsake the townes and meete in the fields: Eleuen *Aegyptian* Bishops were banished, &c. Those of *Constantinople* were constrained to meete without the citie, where they were beaten with the weather, with stormes, frost, and snowe, and sometimes with excessiue heate. The like was the condition of the Churches in other places.

^c *cap.* 12. 14.

The successe is the safetie of the Church, ^f who fledde for a time, times, and halfe a time; flying not onely now, but also for the most part, till the time of *Antichrist*. The godly and valiant champions called 144,000: are also safe, because

3 the

Woe, woe, woe.

The first woe.

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as the Lambe in the midst of the throne of God doth wipe all ^{cap. 7. 17.} teares from their eyes, that is, godly Princes are a comfort vnto them; as was *Ionianus*, and *Valentinian*, who, as in the time of ^b *Julian* they refused all honours for the loue of the ^b *Gospel*, inso much that ⁱ *Valentinian* when a *holy-water-clerke* ⁱ *Theod. 3. 16. of the *gentiles* would haue cast water on him, he tooke him a boxe on the eare for fowling his clothes (and that in the presence of the Emperor) so ^k when they came to be Em- ^k *Soc. 3. 19. 20.* perors, they much fauored the truth. For *Ionianus* ⁱ refused ⁱ *Theod. 4. 1.* the Empire, saying he was a *Christian*; but the souldiers required him not to refuse the Empire, for they would be *Christians* and he should be the Emperour of *Christians*. And after the persecutor *Valens*, *Gratian*, ^m and *Theodosius*, ^m *Soc. 5. 2. 20.* Emperors recalled the *Christian* exiles, and by lawes authorised the truth. There was also by *Theodosius* a Councell held at ^a *Constantinople* against heresies: especially the *Macedonians* that denied the holy Ghost to be God. ^b Before him ^b *Soc. 5. 13. 14.* the tyrant *Maximus* fled, notwithstanding the triumphs and rumors which the *Arians* made to the contrarie.*

And whereas the wicked inhabitants of the earth, the heretikes had often felt such distresse by the *Gothes*, *Saracens*, and the *professors of the truth*; that they were faine to make their peace by composition; these things were as an ^e *Angel* ^e *cap. 8. 13.* flying through the midst of heauen, crying, woe, woe, woe, to ^{cap. 12. 12.} the inhabitants of the earth, for the soundes of the three *Angels* which are yet to blowe their *Trumpets*; manifestly foretelling three woes to come vpon the wicked.

The end of the third period, and first battell on earth.

CHAP. IIII.

The fourth period and second battell on earth, in which the Dragon casteth a flood out of his mouth, after the woman flying, and is also the first woe to the inhabitants of the earth.

When the Dragon had failed in his hope to destroy the Church by his former trumpeters, peece-meale; (for the Church did rather encrease than was diminished) he now taketh a new course. For being enraged, he laboureth to drowne the Church altogether, albeit with all he bring a lamentable woe vpon such, which are his owne instruments of mischiefe.

Of this attempt or battell, are shewed the enemies, their severall manner of fight, and the successe.

The enemies are the Dragon the *Diuell*, by forraigne and heathen people; which make incursion vpon the countries of the Church, euen both the imperials, and the visible Church. Of these strangers, is set downe: First, the meanes by which they come abroade; then the kinde of the mischiefe which they doe, and lastly the manner how they hurt.

The meanes by which they come abroade, is the *Diuell*. For the Serpent ^a cast out of his mouth water like a flood; that is, by his words sent forth infinit nations ^b after the woman, the Christian Church, that hee might cause her to be caried away of the flood, being drowned by *Gentilisme* or other corruption.

To this purpose he ^a bloweth the fifth Trumpet against the Church; whereupon a starre falleth from heauen unto the earth, bringing in such *Apostasy* into the world, that some principall Christian falleth from the care of heauen, to the
loue

^a cap. 11. 13.

^b Ilai. 59. 19.

Ezech. 26. 3.

Amos. 8. 8.

^a The fifth trumpet.
cap 9. 1.

The Dragon casteth

a flood out of his mouth.

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lone of the earth; so desiring to possesse the earth, that he is contented to loose heauen, if that might any thing further his ambition.

This was accomplished at the death of *Throdosius* the ^{c Anno 395.} good Emperor; who had ^d appointed three principall Generals of his warres to helpe his sonnes, faithfully to administer the common-wealth. *Ruffinus* in the East, *Gildo* in Africa, and *Stilico* in the West. For these three persons vpon the death of their Lord *Throdosius*, fell from their *Christian* duty; and sought for the Empire. *Ruffinus* ^e resolved to displace his Lord *Arcadius* Emperor of the East, and to take the roome himselfe. *Stilico* sought to wring the Empire from his maister *Honorius* Emperor of the West; and to aduance his sonne *Eucherius* to that dignitie. And *Gildo* vsurped the Empire in Africa. ^{Abb. v. 117.}

Their absolute authoritie is said to be *that the key of the bottomlesse pit was giuen them* as a meanes to induce them to this apostasie. The persons hauing power in their hands to let loose as dangerous persons as the diuell himselfe is, if they would. For all the barbarians were to be disposed of by their direction. ^{cap. 9. 1. Isai. 22. 22.}

When they had resolved of this apostasie, which was a sinne neuer heard of before among *Christian* Princes, they laboured to couer their drifts with damnable policie, as opening the ^h bottomlesse pit, so that there came smoke from thence as the smoke of a great fornace, euen the craft of the Diuell. ^{Isa. 29. 15. & 28. 15. cap. 9. 2.}

By their secret and close cariage of things; they did not onely conceale their purpose from men, but also the sunns and the aire were darkened by the smoke of the pit. That is, *Christ* and his holy Gospell were so obscured, as if the fault had been to be layed vpon the *Christian* faith, that the times were so troublesome.

For when ^a *Ruffinus* sought for the Empire for himselfe, ^b *Eud. Viues* *pres. in aug.* and *de ciuit. del.*

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and *Stilico* for his sonne, they both resolu'd on this aduice, that for perfecting of their ambitions, it was behouefull to raise vp warre; that all things being in confusion by that kinde of tempest, their desires might be the more secret and easilier compassed; the Princes being amased with the terror of warre, graunting any thing to that principall Gouernor, that was next to them. For they knew that in peace as in a cleere sky and open weather, the darkenesse of their mindes might easily be discouered and punished.

^b *Amb. lib. 5. epist. 31. Aug. de ciuit. dei lib. 1. & c.* Yea, there ^b was for this trouble a generall murmuring against *Christ* and the Gospell, as if these afflictions did befall the Empire, because the heathen gods were abolished, and *Christ* onely worshipped.

^c *Gench. p. 590. Abb. vrs. p. 117. 118.* Now, out of the smoke came these dangerous ^c enemies. For these protectors by their speeches and letters, powred as a flood all barbarous nations into the Empire.

The persons against whom they are brought forth, are first the *Woman* the Church, formerly described, with her *man childe*, the 144,000. which attende the Lambe on *mount Zion*. And these are ^d called *the grasse of the earth, every* ^d *cap. 9. 4. Luc. 11. 18. 19. Ezech. 17. 24.* *greene thing, and trees*, for the glorious royall apparell which they did weare, hauing put on *Christ Iesus*, and for the fruitfulnessse of them, their lips being as a tree of life. Against these did the diuell bring them forth. For *Stilico* laboured ^e *Abb. vrs. p. 118.* to inuest his sonne *Eucherius* into the Empire, who ^e euer of a childe did lay traps to ensnare the *Christians*.

^f *cap. 3. 13. & 9. 4.* Secondly they were sent forth by the Lord to be a *moete* ^f *the imperials*, which sought to *inhabit the earth*, though they *fell from heauen*, to get the possession of it. And these because of their earthly ambitions, &c. are said to be such, *which haue not the seale of God in their foreheads*, that is, did not openly shew any testimonie that they were the seruants or sonnes of God.

^g *cap. 9. 3.* The manner of the sight of these strangers is ^g *scarefull*, they

Described by their

crownes, haire, &c.

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they being as a monstrous kinde of vermine, compounded of *Locustes* and *Scorpions*, at first in their inundation vexing the world like *Locustes*, but afterwards those which followed hurt men as *Scorpions*. For vnto them is giuen power, such as the *Scorpions* of the earth haue, to hurt. But in their manner of fight, we must marke diligently their diuers proceedings against the Church and imperials; and that as they are compared to *Locustes* and to *Scorpions*.

The forme ^a of them as *Locustes*, is that they be innumerable ^a cap. 9. 7. armies of horsemen prepared to battell. ^b For these nations of the *Gothes*, as all people in the North were altogether horsemen, none of them goeth on foote; but both great and smal did vse to ride. ^b Strab. Geog. l. 7. quad. Geog. l. 2.

Their martiall discipline is to serue vnder ^c Kings, which ^c Cabellicus. it ment by that which is said, that on their ^d heads were set as ^d cap. 9. 7. it were crownes. For howsoeuer they had no kingdome, yet their heads were called ^e Kings. They also are said to haue ^e Abb. vsf. p. crownes, because that in the end of ^f these troubles diuers ^f 100. Kings did arise of them. ^g For the faire pretexts which they ^g cap. 17. 12. set vpon their actions, they are said to ^h haue faces like the ^h Luc. 9. 53. faces of men. For besides that they were ⁱ of a manly coun- ⁱ Abb. vsf. tenance, they were of a singular humanitie towards all men; insomuch that they were called ^k iustissimi populorum, the ^k Strab. Geog. iustest nation in the world. And ^l when they came into ^l 1. 7. the Empire they shewed themselues willing to entertaine any reasonable condition of peace, discovering the treasons ^l Lud. Vines in praefat. Aug. de ciuit. dei. (of *Silico*) which they knew; neither did they violate the peace once concluded, but vpon extreame necessities.

And they had ^m haire as the haire of women. For the *Gothes* ^m cap 9 8. were called *Gens* ⁿ capillata, The nation with the long haire. ⁿ V. 1. Berg 9. For the most part of that countrie people doe weare long ^o 96. Genebr. haire; and doe ^o vse to poll their heads behind; but before ^o Quad. Geog. of their haire they make two long (*tricus*) tresses, or lockes ². like vnto our women; which they cast behinde their eares

very

Described by their

crownes, haire, &c.

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^r Strab. 7. p.
205. &c.^q cap. 9. 8.
Ioel. 1. 6.^r Plin. l. 11. 19.^c Abb. vrf.
pag. 102.^r cap. 9. 9.
^r Vines pref.
in Aug.^r Strab. Geo. 7.^b Abb. vrf.
p. 100.^c Plin. l. 11. 19.^d cap. 9. 9.
Iudg. 4. 3. 13.

Hab. 1. 7. 8.

^e Vines vbi
sup.ⁱ Abb. vrf.

very amorously. By this kinde of dressing is ^p also ment
their effeminate and enticing conditions, and common vse
of women. It is further said, that *their teeth were as the
teeth of Lyons*, for the horrible waste that these *Locusts* doe
make. ^r For as the naturall *Locusts* doe gnaw with their
teeth whatsoeuer they light vpon; euen the dores of mens
houses sometimes; so did these ^c barbarians, they deuoured
all things, as the manner of *Locusts* is.

Their courage is vnconquerable, as ^c if they had *babergions*
or currets like to *currets of syrou*, of the best prooffe. ^u For
they haue a certaine religion, that their soules doe retorne
to others when they be slaine, after the doctrine of *Pythagoras*;
or else are placed in a better roome; or at least that
death is better than life; wherefore they are said in their
warres to come vp close to the swordes length. It is reported
^r that when their Orators were asked of *Alexander* the
Great what they feared most; they answered, Least the sky
should fall vpon their heads. The cause of their audacious
resolution is ^b attributed to the patronage of *Mars*, whom
they honour. When a Heardsman had found a sword in the
ground, with which a beast was wounded as he was grasing;
he brought it to *Attilas*; with this Present he grew so cou-
ragious as if he were made by this sword, supposed to be the
sword of *Mars*, the Prince of the whole world.

These people make a fearefull incursion into the Empire,
as terribly as the ^c *Locusts*, that make a noyse with their
wings like other fowles, doe seeme to those whose fields
they are feared to light vpon. ^d For the sound of their wings
was like the sound of many chariots when many horses runne to
battell. They were ^e so many that no one land was able to
finde them foode, for ^f their countrie is called the shop of
nations. And as they were alwayes knowen to be a fierce
people (for *Alexander* would not meddle with them, *Cesar*
auoyded himselfe of them; *Pyrrhus* abhorred them) so was
their

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their coming into the Empire terrible, both ^s for the multitude of wagons and horses which they brought with them. For the people did tremble and quake at their coming. These first ^a came into *Italy* vnder the leading of ^b *Anno. 405.*
Rhadagaisus in the yeere of the Lord 405. *Carion.*

As for the persons against whom they came, they proceeded diuersly; namely the Church and imperials.

As for the Church (God so commanding) these strangers proclaimed a very ⁱ strange law. Namely that the souldiers should spare the Churches, and all whosoever fled to the Churches; and vpon paine of death hurt none of them; as if it had ^k been commanded that they should not hurt the ^l *Aug. Cimit. dei*
grasse, &c. but only those men which haue not the scale of God *lib. 1. cap. 1.*
in their foreheads. They ^l testified that they warred with the *Vines sup.*
Romanes, but not with the *Saints*, and *Apostles of God.* For ^m *cap. 9. 4. 5.*
there was in this nation a certaine religion, to respect the worship of God as farre as their knowledge would serue, for which they were called ⁿ *God worshippers.* ^o *Genes. p. 592.*

Towards the imperials and such which haue not the scale ^p *Strab. 7. p.*
of God in their foreheads, they are permitted to vse more violence; yet with a strange limitation, *that they should not*
^q *kill them, but that they should be vexed.* For these barbarians proclaimed a ^r law amongst their souldiers, that as ^s *cap. 9. 8.*
much as was possible, they should abstaine from blood. But as they were, so did some of them acknowledge themselves to be the scourge of God, wherefore they harried booties out of all places of the Empire. They ^t besieged ^u *Anno 410.*
Rome, ^v tooke it and spoyled it, scraped all away that could ^w *Carion.*
be gotten, *like Locusts.* This vexation was to the Empire, ^x *V. sp. 102.*
as the paine that commeth by a *Scorpion* when ^y *bee hath*
^z *stung a man.* For it bread in them diuers afflictions of hope and feare. For they oftentimes intermitted their furie, and ^{aa} *Wekerus*
renued it againe vlooked for. Whiles ^{ab} *Aut. spic. lib. 1.*
Italy, the Vandales, Suenes, Alani, with fire and sword, and ^{ac} *sect. 20.*
rapine ^{ad} *Sab. E. 7. l. 4.*

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rapine doe make ougly waste in *France* and *Spain*. After the *Goths*, the *Hunnes* waste *Germanie*, *France* and *Italy*. After them the *Bugiani*, *Vandales*, *Eruli*, &c.

¹ cap 9. 3. 10.

² Plin. 11. 45.

³ Sira 7.

⁴ Ab. vrs. p. 96.

⁵ Chro. Chro.

⁶ Geneb.

⁷ Beugem.

⁸ A. Michon.

cap. 14. 21ues

sup.

⁹ Geneb. p. 608.

The ¹ manner of their fight as they are *Scorpions* is with their *tayles*, their false prophets and wicked religion. For they transfuse their wicked doctrine into the hearts of *Christians*; as ² *Scorpions* doe their gall or poyson into them whom they hurt. For whereas they held that ³ religious persons should not marry, and that it was not lawfull to eat flesh; the *Christians* were willing to make that to be good diuinitie. And whereas they worshipped, not onely as *Kings*, but also as *gods*, such religious persons as kept themselves in inaccessible celles; and pretended to bee able to shew them the secrets of the gods; so that they held ⁴ that onely to be safe, that onely to be profitable, that onely to be the matter of their voves, which was commaunded them by such; the Popes sitted their turnes. For they arrogated to themselves, and perswaded these strangers that the Popes and their monkish and other clergie, were the onely counsellors with God. Hereby were the Popes terrible to the fiercest of them, and reuerenced as *Goths priests* by that nation. For when *Attilas* ⁵ came to destroy *Rome*, the *Romanes* &c. did tremble with horrible feare. But *Leo* the ⁶ Pope affrighted him by a miracle, so that the tyrant obeyed the Pope; whereby both *Rome* and *Italy* was saued. When *Attilas* ⁷ souldiers scoffed at him, and said that *Attilas* feared none but a *Lyon* and a *wolfe* (meaning Pope *Leo* and *Lupus* Bishop of *Trecas*, who likewise preuailed with him to spare that citie) he answered that one in the habite of a clergie man, stood by Pope *Leo* with a drawn two edged sword, and shaking it at him, threatned to kill him and to destroy his armie, except he did agree to the Popes request. And ⁸ when *Genfericus* with his *Vandales*, came resolued to burne *Rome*, the same Pope preuailed with him to spare it.

The sound

of many waters.

PISGAH EVANGELICA.

it. *Totilas* ^b also the King of the *Gothes* went to *Benedict* the ^b *Greg. dial.*
 Monke, to try whether the fame of his being a prophet were ^{lib. 2. 14. 15.}
 true or no. This *Benedict* doth report many stories of the
 dead, &c. and had rules for his order, to forbear flesh &c.
 When *Totilas* came before the cell, he cast himselfe vpon
 the ground, and durst not come neere. But when he had
 heard the reproofe and prediction of *Benedict*, he was ex-
 ceedingly affrighted. And when this *Totilas* besieged *Rome*,
 at the instance of *Pelagius* the first, who ^c first brought into ^{Caranza.}
 the masse prayer for the dead (a thing that these barbarians
 did much hearken after) he ^d obeyed, and ^e caused both vir-
 gins and mens liues, and Church goods to be spared. ^{Genes. p. 644.}
^{* Cario. fo. 138.}

Again they are said to hurt with their tayles, because
 many of those which came afterwards became tyrants, as
^c (*Theodoricus* cruelly enforced the faith of *Arius*, *Genseric* ^e *Sabellicus*.
cus, *Hunericus*, *Gundebundus* in *Africa* destroyed the Church ^{Abb. vii. p. 109.}
 &c. vide *Genes. p. 615. 616.*

The manner of the fight of the woman, the Church, and of
 her man child, is, by voyce, and flight. Her voyce is first as the
 sound ^f of many waters, next as the sound of a great thunder, and ^g cap. 14. 2.
 lastly as the voyce of harpers harping on their harpes.

The sound of many waters, is a confused and vndistinct
 murmuring. ^h Vpon the incursion of the *Gothes* by *Rhadagaisus*, and *Alaricus* &c. there was an exceeding great mur-
 muring, and complaining euen against *Christ* the sonne of
 righteousnesse. For diuers objected that these calamities be-
 fell the Empire because they reiected their ancient heathen
 gods, and had receiued the doctrine of *Christ*. Insomuch that
Symachus the Lieftenant ^h of *Rome* was Legat from the ^h *Am. b. 1. 5.*
Senate to the Emperor to craue the heathen rites to be resto- ^{epist. 30. 31.}
 red, Whereunto *Ambrose* made answer in the name of the
 Church and *Christian Senators*. With this error also ⁱ many ⁱ *Aug. de ciui.*
Christians were infected, which vpon better deliberation ^{dei lib. 1. c. 12.}
 were brought to repentance. Many for feare they should ^{27.}

PISCAN EVANGELICA.

fall into sinne, by the terror or inticements of those tyrants, did stagger in their iudgments, whether they were not best to kill themselves, and so prevent the mischief of sinning.

¹ Hist. ant. ex
Paulo Diacon.
p. 434.

² Aug. de Civit.
Dei.

³ cap. 9. b.

^c De civit. dei
lib. 1.

^d Melanct. 3.
Genes. p. 589.
&c.

As for ^k example one *Dagna* a noble woman of *Aquileia*, when the city was taken by the barbarians, cast herself out of a turret into the river; least she should be made a scorn to the barbarians and loose her chastity. ^a But against such did *Augustine* write in his booke *de Civitate Dei*, and stayed many. Some also ranne to the Churches hoping there to be martyred. But what by the law proclaimed, to spare such as escaped to Churches, and what by the godly persuasions ^o of learned men, in those dayes men did seeke death and did not finde it, and did desire to die, but death did flie from them.

The next voyce which was heard of the Church was terrible as thunder, against her hereticall enemies, which were at this time very many. *Augustine* ^c confuted them that said that *Christ* and his Gospel was the cause of these troubles; and proued by good demonstration, that the Empire was spared for *Christs* sake. The ^d *Arians*, *Maniches*, *Nestorians*, and *Pelagians*, were vehemently and publikely confuted, some by *Augustine*, some by *Ierome*, and others; the *Eutychians* by *Cyrl* &c.

^e cap. 14. 3.

The third voyce was as of harpers harping on their harpes, that is, a most heauenly harmonic, of those which consented together, in the true doctrine of the *Christian* faith, singing as it were a ^e new song.

^f cap. 14. 3.

Of this song is obserued the place where it was sung, and what manner of vnderstanding it required.

The place is said to be before ^f the throne, and before the foure beastes, & before the Elders, that is, in the Church before God the father, the sonne, and the holy Ghost, before the glorious *Cherubims*, and before the faithfull and holy governors of the Church. This doth signifie the good and most *Christian* Councels which were held before the Lord and his Angels,

Harpers.

The woman flieth.

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Angels by the authority of godly and religious Princes, and by the assistance of the faithfull Bishops and Ministers of the word. For vnder *Theodosius* was held a Councell against the *Nestorians*. And also the *Carthaginian*, *Milenian*, and *African Councells* were held against the *Pelagians*. The African^h Councell wrote vnto *Innocentius* the Bishop of ^h *Melan. Rome*, and exhorted him that he would also disallow the errors sprung vp at *Rome*, and would not suffer them to spread any further. Vnder *Martianus* was held a Councell at *Chalcedonia* against the *Eutychians*. In the yeare of *Christ* 552. was held a Councell at *Constantinople* against certaine hereticks, and to confirme the foure generall Councells. A heavenly harmonie of holy harpers.

The song which those Fathers and Councells did sing is somewhat darke to be vnderstood. For no man^h could learne the song but the 144.000, which were bought fro the earth: to wit, those faithfull witnesses which are not earthly minded. For as it is said of some of *Augustines* latter bookes, that he hath sometimes vnproper^h speeches, but if they be wel & fauourably iudged of, they containe the very truth: so may it be said of the rest, because the iniquitie of the time enforced them to speake with as little offence to the impietie of men, as possibly might be, &c.

The flight of the woman in these troublesome times was by flying to carrie her selfe cleane out of the sight of the Serpent. For the countries now made newly kingdomes were converted afterwards. In *Africa* in the time of *Genesius* the Church was cleane extinguished, the Bishops which maintained the truth beeing fledde and banished for euer: and so by other tyrants in other places. From hence the Church is fledde from the presence of the Serpent, and is mingled for a time times, and halfe a time, that is, 1260. yeares, there beeing many godly men amongst the diuellish tyrants and hereticks, which they doe not see nor know of: yet there

The woman flieth:

The one head wounded;

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there is the Church.

The successe is diuers in the Church and Empire, and also concerning these strangers.

f cap. 13. 3.

g Genb. p. 609

h Melan. 3.

i Sabel. E. 8. l. 1

k Genb. p. 641.

* 642.

By this inundation of these barbarous^f nations, *that one head of the beast was as wounded to death by the sword: that is, the Romane Empire in the West was cleane ouerthrowne, rent, and torne. & Germanie, Dacia, Sarmatia, Spaine, Britaine, and France, doe altogether fall away from the Empire, to the utter^h ruine of the Empire.* The office also ofⁱ *Consuls* ceased in *Rome* in the yeare 560.^k In the space of 142. (or rather 150) yeares, *Rome* the tamer of mankind, and castle of all nations, did sustaine many casualties by the iudgement of God, that it might seriously slide to the hands of the Church, whose head (as some thinke) it ought to be, and to that vse should be built againe from the foundation. For after that *Rome* was spoiled by *Alaricus* armie in the age of *Augustine* and *Hierome*, anon it was wasted by the *Vandals* within 44. yeares. After that 22. yeares by *Odoacer*, and his *Heruli*. Again after 14. yeares by *Theodoricus* and his *Ostrogotes*. Furthermore after 50. yeares it was taken by *Belisarius*. At last it came into extreame miserie by *Totilas* & the reliques of the *Gothes* after 12. yeares. And^a the maiestie of the *Romane* name,^{*} by the flight of *Augustulus*, the last of the *Cæsars* of the *Romane* nation renowned for the seruice of the gods, did fall and was cleane ouerthrowne: that as shee was wont to triumph ouer the whole world, so now there is no nation so fierce and barbarous which doth not repaie the iniurie done to them or their auncestrie. For in *Augustulus* the Empire of the *Augusti* in *Italie* perished and ended.^b They lost their^c language at *Rome*. The *Romane* ciuill lawes were as exiles^d from hence for the space of 600. yeares; &c.

a Hist. ant. ex

Egna. p. 426.

* cum p. 468. ex

Paul. Diaco. 6.

qu. Buchol.

Ann. 476.

b Vid. bist. anti.

ex Paulo Diac.

p. 468.

c Carion. f. 143.

d Seb. E. 8. l. 5.

e Genb. p. 914

* cap. 12. 16.

But the earth holpe the woman, and the earth^e opened her mouth and swallowed up the flood which the Dragon had cast:

ONT

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out of his mouth: that is, the countries into which these strangers made incursion swallowed them vs. For these strangers did content themselves to be mixed with the naturall inhabitants of the countries into which they came. The *Goths* which remained in *Italie* degenerating into the name of *Italians*, in *Spain* into *Spaniards*, leauing onely in diuers places some places of their names which keepe their memory. And of them arose certaine kingdomes, bearing the names of the places where they were for the most part.

The successe that these strangers found was first that their power was limited. For ^{cap. 9. 1. 10.} *their power was to hurt five moneths*, that is, an hundred and fiftie yeare. For a moneth ^{Erasm. Remb.} according in *tab. Prut.* to the account of the *Hebrewes*, *Aegyptians*, and *Astronomers* containeth 30. daies, and so *five moneths* amount to 150. daies, which counting aⁿ day for a yeare after the manner of the scripture, commeth to 150. yeare. For from the time that *Rhadagasius* first entred, which was in the yeare 405. vnto the death of *Teias* the last of these strangers that afflicted the Empire, which was in the yeare 555. is precisely 150. yeare. And though the people did still continue, yet the kingdome, name, power, and Empire of the *Goths* were rooted out of *Italie*. And so in other places this number of 150. yeares is in a manner a fatall limit to such as make incursions into the countries of others.

Secondly, they that for 150. yeare could be brought vnder no mans power, were in the ende afterwards made the subiects of *Antichrist*.^m And as before they came they were subiect vnto their Priest which liued in an inaccessible cell, ^{Strab. 7.} as an angel of the bottomlesse pit, who did euer set them to make incursion vpon their neighbours, as *Abaddon*, or *Apollyon*, a destroyer; so ^{cap. 9. 11.} now they had a King set ouer them, which is that Angel of the bottomlesse pit, whose name in Hebrew is *Abaddon*, and in Greeke is named *Apollyon*: ^{Dan. 7.} namely that Angel, or false Prophets whom the *Hebrewes* ^{2. Thess. 2.} and

Abeast ariseth

out of the earth

PISOAH EVANGELICA

and *Greeks* doe call the sonne of perdition, that is, *Antichrist*.

The ende of the fourth period and of the second battell on earth, and of the first Woe to the inhabitants thereof.

^a cap. 9. 13.

CHAP. V.

Of the corruption and delusion which Sathan wrought in others, in the time of these two last battels.

IN the two last Chapters hath beene shewed howe the *Dragon* by his ^b *Angels* did staine the windes that they blew ^c not on the third part of the ^d *Chri-* *stian* or *Romane* word. ^e For onely the East was pestered with the pestilence of the *Arians*. Now are we to proceed to shew what became of the *remnant*; that is, the other two thirds of the Empire. For euen amongst them also was the ^f *earth* *hurt*, after the seruants of God were sealed.

^a cap. 7. 7.

^c *Sorg.* 1. 2. 7.

^d *Theod.* 2. 32.

^e *Theod.* 5. 6.

^f cap. 9. 20.

^g cap. 7. 3.

^h cap. 13. 11.

ⁱ cap. 12. 9.

^k cap. 20. 3.

That which is here to be considered, is the ^h storie of another beast, or kingdome, or principallitie, which is said to arise out of the earth; into which the *Dragon* was cast, and where he deceiueth ^k the world.

In the storie hereof is set down the rising of the beast, the opposition of the Saints, and the successe.

This beast though in many things it bee like the other beast; yet in some doth it differ from that which presented the *Romane* Empire corrupted with heresie.

^l cap. 13. 1. 11.

First, whereas that beast arose out of the *Water*, to wit, from amongst many nations, this other ariseth out of the earth. Now they are said to bee of the earth, which are so earthen

The beast hath

two horns like the Lamb:

PISCAN EVANGELICAL

earthly, as earthly is opposed to heavenly. So that this beast ariseth out of earthly advancements, &c. For the West by the protection of *Constantine* was freed from the persecution of *Licinius*, and also honoured by him. For first he refused to censure them, esteeming them as gods. And after enriched the Church with silver and gold, departed to *Constantinople*, and (as some say) gave the citie of *Rome*; &c. and princely ornaments to Pope *Silvester* and his successors. Which (amongst other testimonies) *Genebrard* doeth prove by two *Rabbines*. The first *Abraham Lenita*, thus: He (*vz. Constantine*) went out of *Rome* & gave it to the *Idem* *Idamian* Priests, meaning the Popes. The other is *Aben Ezra*, who testifieth thus, Hee (*vz. Constantine*) beautified *Rome*, which was the place of his seate, and left it to that iniquitie which now is called *Peter*. It seemeth somewhat was done this way, but nothing so much as is pretended. For besides that *Valla*, a man of singular knowledge, writeth against that treatise which beareth the name of *The Donation of don. Conf. Constantine; Volateran* the keeper of the *Vatican* librarie, and so best acquainted with the antiquities of the citie of *Rome*, doth denie any such donation to be made by *Constantine*, shewing that it is to be found in no old author, but only in the Decrees, & that not in their ancient copies. *Crantz. Met.* *Crantz. Met.* saith the Pope was great, not by the forged donation of *Constantine*, which never was made, but by the bountie of other Princes. But such as it was, the humanitie of *Constantine* was abused by the insatiable covetousnes and unspeakable dissimulation of such as pretended themselves to be *Christians*. From that time forward, because of the great riches that the Church of *Rome* had, it was made the more secular, and had more secular businessse than spirituall devotion; and more pompe and boast outward, than holines within, as it is supposed. It is written that when *Constantine* had made this gift to the Church, the olde enemy cried openly

H

in

The beast hath

3. hornes like the Lamb,

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In the aire, *This day is venome poured into the holy Church.* Therefore *Ierome in vita Patrum* saith, since the holie Church increased in possessions, it is decreased in vertues. And so the beast riseth out of the earth. He is also said to rise out of the earth for his insensible manner of growing. For the things which grow out of the earth are well discerned to haue growen, but the manner how no man seeth. And this is it that the scripture calleth *primum* ¹ *bringing of damnable heresies*, contrarie to the declaring of the Gospel, which is scene vpon a instant, not onely like a swift horseman, but like *lightning*, &c.

f 1. Pet. 2. 1.

2 Math. 24. 27

h cap. 13. 1.

11. cap. 5. 6.

N. D. Wane-

word. E. 1. 1.

6. 2. 11. 6. 7. 8.

Secondly, hee differeth from the other monster by his hornes, which are not ten, but two, and those like the Lamb which had eies, arrogating to himselfe to be like vnto Christ, representing his power and wisdom vpon earth as his Vicar or Viceroy. So that in matters of iurisdiction and spiriual authoritie for gouernment of his Church vpon earth (hee presumeth that) Christ hath left so great power vnto his substitutes, Peters successor (the Pope of Rome) as he may doe thereby, and in his name and vertue in a certaine sort, what soeuer his master and Lord might doe in his Church, if hee were now conuersant amongst vs vpon earth.

* cap. 13. 11.

b Gelo. lib. 5.

c 2. Tim. 3. 2.

d Aug. de Ciu.

Del. 20. 19.

Thirdly, hee differeth in voice. * For he speaketh like the Dragon; whereas the other did roare but as a Beare, or Pantheresse, or Lyon. He is said to speake like the Dragon for his terror. For it is reported that about the tower of Babel there dwell great Dragons, whose voice and yelling doeth terrifie men. And when Alexander went into India a Dragon with his terrible noise and hissing did terrifie his whole armie. By this is meant that the Church of Rome, or the Pope should from henceforth labour to rule by *cursed speaking* and execrations; as also by as bloodie and cruell lawes and interdictions, as euer the heathen persecutors did tyrannize with. For in Nero the *facts of Antichrist* were scene. So that

A Dragons voice:

Exalteth himselfe.

PISOAN EVANGELICA.

that by those courses he should not onely fright other men, but also be terrible to Monarchs and their valiant armies.

He is also said to speake like the *Dragon*, because by the spirit of error he bringeth in *doctrines of diuels forbidding to marrie*, and commanding to abstaine from meates, &c. and diuers superstitions, telling men that they shall not die if they transgresse Gods commandements, and haue his pardon. That for their skinn^e men will blaspheme God.^h Offering to giue preferments to such as will fall downe and worship him, beeing a ⁱ lying spirit in the mouthes of the Prophets of Kings, &c. And for these & such like causes he is called *The false prophet that propheseth lies, &c.*

But he is like vnto the first monstrous beast in this, that he doth ² exercise the power of the first beast before him, taking vpon him as an Emperour in the time & presence of the Emperour: labouring to be as absolute ouer the Clergie as the Emperour is ouer the temporaltie; exempting his Clergie from ciuill iurisdiction. Yea *exalting himselfe aboue all*.

Yea he propofeth to himselfe to be *Monarch* of all, and therefore what euer be his pretext, hee in his priuate drift causeth the ¹ earth and them that dwell therein to worships the first beast, whose deadly wound was healed: that is, to worships an Ecclesiasticall Monarch which he laboureth to establish in the roome of the former ciuill Monarchie which was ouerthrowen in the West by the former incursions of strangers, and onely healed by the Popes.

The ² meanes which he vseth to further these ambitions are great wonders, and deceptfull in the sight of men, and of the beast; that is, seeming miracles to the Prince and people; howeuer there may be a better and truer construction made of them to be deceptions. These his miracles therefore are ^b called *inchantments*; wherewith all nations are deceived. And this is that of which *S. Paul* speaketh when he saith of the aduer-^c *larie of Christ*, whose comming is by the effectuall working of

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^a Aug. Cin. Dei.
20. 19.

^e cap. 13. 13.
^f Ita. 9. 5. & 37
36.

^g Cbro. Cor.

^h cap. 14. 3.

ⁱ Fast. Tem. f.
47 b. ^g
Frising. Cbro.
4. cap. 3.

^k Geneb. p. 553
553.

Sathan with all power and signes of lying wonders, and in all ^a deceitfulness of unrighteousnes. Which are wonders either so seeming when they be but impostures; or else if true, they be the workes of the diuell to gaine credite to the great enemy of the Gospel. Particularly for instance it is said that ^e he caused fire to come downe from heauen on the earth in the sight of men; that is, he seemeth to men to cause God to send downe vengeance from heauen vpon men that doe not respect him, applying all the calamities that befall them that loue him not, to be iudgements of God to reuenge the contempt offered to this beast. *The Popes were famous for ^g miracles when they had once gotten purple.*

The opposition of the Saints is something, though very small, contenting themselues that ^h they were bought from the earth, hauing nothing to doe with the ambition of this beast, that onely minded how to possesse the earth, wincking at much corruption when they saw it. About ⁱ the possessions of the Church, which the Prelates at this time began to haue, there was often a great contention among the Doctors. Some said it was iust and profitable that the Church should abound in temporaries, and haue earthly honours, others thought not. But the Bishops of Rome accepted of these honours. And they of that Church doe thinke that ^k it is much concerned God in some place to haue a *visible Ecclesiasticall Monarchie*, which by diuine authoritie (*by causing fire to come downe from heauen vpon men*) might restrain, terrifie, smite with lightning, and bring into obedience tyrants, hereticks, schismaticks, &c. Wherefore the Bishops of Rome, which was the chiefe citie in the world, endeauoured to attaine vnto that dignitie, and to enrich the Church by all meanes possible. These things will appeare more particularly in the stories of the Popes, wherof doe follow some brieue collections.

The

The beast ariseth

out of the earth.

PISCAR EVANGELICA.

The complement.

2 Ann 319.

Silvester I. admirable for ¹miracles (or great wonders). For ¹Fals. Temp. f 47 2.
 he is reported to ²have censed *Constantius* of a leprosie. ²Pet. de Nat. b Volat. 23. f.
 But ³the booke of that miracle is *Apocrypha*, manifestly dissenting from the Doctors; and altogether to be reiected. ³2. Thes. 2. 9. cap. 12. 14. ⁴Pet. de Nat. c Gesa. l. 5.
 (as a ⁴lying signe.) He is said to have reuiued a dead ⁵Bull, to binde a Dragon that killed men with his breath, (a false miracle). ⁵For Dragons doe not hurt with their breath: hereby he laboured to gaine reputation to his profession. He forbade ⁶Subdeacons to marrie (*bears the voice of the Dragon*). Hee deuised the *Chrisme*, with which the Bishops should signe them that were baptizd, to confirme them against the perswasion of Heretickes. The manner is this, ⁷the Bishop maketh the signe of the crosse in the forehead of the partie to be confirmed, and saith, *I signe thee with the character of taken of the crosse, and confirms thee with the chrism of salvation.* ⁷He commanded that no laie man should presume to call a Clergie man into a ciuill court; nor that any Clergie man should sue before a secular Iudge: and decreed that ⁸neither Emperour, nor Kings, nor all the Clergie may Iudge the Pope (*exercising the power of the first beast en before him, &c.*) ⁸Caranz. f. 45. 37. a. ⁹Poly. inuent. 5. 3. ¹⁰Berg. 9. ¹¹Caranz. f. 46. a.

Marcus appointed ¹that no Clergie man might by any meanes be drawne vnto secular businesse. Hee built two Churches in *Rome*. *Constantine* enriched him with many gifts. (*The beast doth rise out of the earth.*) ¹Ann 324. ²Berg. 9.

Innocent reprehended the ³*Arians*, especially that they called a Councel at *Antiochia* without the authoritie of the Pope of *Rome*, when as without his authority (he said) it neither ought nor could be. He decreed that whosoever suspected his Iudge, might appeale to the seat of *Rome*, (the Pope)

Liberius was ⁴banished for standing against the *Arians*. in the meane while by his Counsell the Clergie of *Rome* ordained *Felix* Pope. ⁴Ann 356. ⁵Polystr.

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This *Felix* proceeded seuerely against the *Arians*. Wherefore *Constantinus* the Emperor reconciled *Liberius*; for he seemed more easie to the *Arians*. *Liberius* then being overcome with the griefe of exile, and glad that he was Pope againe, assented and fell into heresie, and subscribed ^p thereto. But *Felix* and the ^q *Catholikes* hauing admonished him, and finding him to bee contumacious, cast him out of the Church as an heretike: wherefore *Liberius* cast *Felix* out of the Papacie; held the Churches violently, and by strength; so that there was a great persecution of the faithfull, and the Clergie and priests that fauored *Felix* were slaine in the Churches, and *Liberius* forbad it not. ^a And *Felix* himselfe was slaine as defending the truth. This *Felix* was ^b also reported guiltie of heresie. But such is the force of the *Apostolicall* chaire (saith *Genebrard*) that it would rather make a martyr than beare an heretike. Here wanteth some helpe to reconcile these popish *Chronologers*.

Damasus got the seate by schisme, so that the ^e place of prayer did swim with the blood of the slaine, ^d 137 carcasses of men were found in one day. He ^e grew proud by a ^f rescript of *Gratian*, who required that religion to bee held which *Peter* the Prince of the Apostles deliuered, and *Damasus* obserued at *Rome*. For *Damasus* wrote to ^g *Stephanus*, and an Archbishop, and to the three Councils of *Africa*, that the iudgement of the causes of Bishops, and all matters of great importance, may not be determined, but by the authoritie of the *Apostolicke* seate. (Thus did the beast rise out of the earth.) But in ^h his time it was contrarily decreed, that no Bishop should confound the authoritie of bishoprickes, by intermeddling in another diocese, to dispose of Ecclesiasticall causes. He also decreed that none should ⁱ presume to vsurpe the things which were graunted to that seate. ^k It is said, that to him *Ierom* wrote, that whosoever should blame the faith commended by the Church of *Rome* should shew

^p *Massius*, 22.

^q *Falsc. Temp.*

f. 48. b.

^a *Vol. 22.*

^b *Genebrard*, p. 574.

Anno, 369.

^c *Ruff.*, 2. 10.

^d *Damasus* in

Aug. de heres.

p. 259. ex *Am-*

miano.

^e *Fox Martyr*.

^f *Sox*, 74.

^g *Catanza*, f.

85. b.

^h *1. Conc. Const.*

can., 1. 2. *Ca-*

vanza.

ⁱ *Dist.*, 17. *huic.*

fedi.

^k *cap.*, 14. 9. 1.

hac est fides.

The beast ariseth out of the earth.

The Dragons voyes.

PISOAN EVANGELICA.

shew himselfe vnskillfull, malicious, and no catholike but an heretike. ¹ He abolished the ancient translation of the Bible, ¹ *Plat. as alii* which was made by the *Septuagint*; and then was in great estimation; and brought into the Church the writings of *Lerome* and many songs (as *hauiing the horns of the eye of wisdoms like the Lambe.*) But it was contrarily ² decreed, ² *Con. Laod.* that no Psalmes or songs made by vulgar persons should be vsed in the Church; nor any bookes read in the Church which are not of the *Canonicall Scriptures* of the old and new testament. In this Popes time was decreed, that ³ what ³ *Con. Valen.* Clergie man confessed any mortal sinne of himselfe should be deposed (an instruction for vnchaste priests) ⁴ *si non cassi,* ⁴ *4. Caran. 4.* &c. *Siricius* the first, ordained that ⁵ priests should be ordered onely by Bishops. In his time it was decreed, that ⁶ *Anna 388.* euery ⁷ Ecclesiasticall person that purchased any lands, &c. ⁸ *Berg. 9.* should conferre it vpon the Church. It seemeth that Bishops affected very high titles. For to take downe the pride of such, it was decreed that ⁹ no Bishop of the first seate should ⁹ *ibid. can. 26.* be called *Princeps sacerdotum*, or *summus sacerdos*, but onely the Bishop of the first seate.

This Pope ¹⁰ expelled from Ecclesiasticall offices all Cler- ¹⁰ *Plat. Berg.* gie men that married a widow or second wife; and decreed ¹¹ that no Clergie man should haue knowledge of his wife, ¹¹ *Car. f. 90. b.* because it is written *those which dwell in the flesh cannot* ¹² *Rom. 8. 2.* please God. Agreeing hercin with the heresies of the *Manichees*, and superstition of the *Gothes*, that ¹³ would haue their religious persons without wiues. But this his decree is contrarie to the *Gangrene* Councell, which accuseth such as ¹⁴ accuse the marriage bed, as a let to the kingdom of ¹⁴ *D. 30. si quis nuptias.* heauen.

Innocentius the first, (is said to haue) excommunicated the ¹⁵ Emperor *Archadius*, and by his Epistle to haue de- ¹⁵ *Anna 406.* prived *Eudoxia* the Emperesse from her dignitie. He as an *He-* ¹⁶ *Gened.* *racleonite* decreed that ¹⁷ all persons in their deadly and ex- ¹⁷ *Caran. f. 115.* treame

PISCAN EVANGELICA.

treame sicknesses, should be anoynted with oyle hallowed by Bishops. That priests should iudge of the qualitie of the offence, and penitence of men, and at their discretion dis-
 miss them. He instituted the kissing of the Pax, that all men might declare their consent to that which was done. He, after the heresie of the ^h *Cataphrygians* and *Montanus*, who seigned himselfe to be the holy Ghost, ordained that the custome of no Church is to be followed in diuine my-
 steries, or doing of things, but onely the Church of *Rome*. It seemeth hee would haue *Rome* say, as sometimes *Babylon* said, I am &c. none else; vnto whom may be said, as to the *Cataphrygians*, came ^k the word of God from you, or came it to you alone? In his time, *Rome* was taken by the *Gothes*. At the instance of the *African* Councell, he condemned the heresie of *Pelagius*.

^h *Ponet Apol.*
 pag. 105.

¹ *Isai. 47. 10.*
² *1. Cor. 14. 36.*
See epi. Arb.
³ *In Soc. 2. 29.*

Anno 421.

¹ *Chro. Chro.*

² *Fox Marty.*
Councilum
Africanum.

³ *Caranza, Com.*
Mileuit. Can.
 18. 22.

⁴ *Concil. Apbr.*

Zosimus sent ¹ *Faustinus* a Bishop to the Councell at *Car-
 shage*, to tell them that nothing ought to be done publicly without the Bishop of *Rome*. He absolved ^m *Apiarius* an *Aphrican* without any examination, when he stood excom-
 municate by an *Aphrican* Councell. And wrote to the Bi-
 shops of *Aphrica*, commaunding them to receiue this *Api-
 rius*, by him so absolved, into their communion. Preten-
 ding that the Bishop of *Rome* had authoritie to commaund,
 graunted vnto him by the Councell of *Nicea*. (*Thus farre
 was the beast risen out of the earth.*) The *African* Bishops sent
 into the East for the originall copies of the *Nicean* Councell;
 by which they found the Pope to be an impostor. Where-
 upon they doe decree, that he that is ⁿ excommunicate;
 may appeale to the Primates and Councils of his owne pro-
 uince; but he that appealeth beyond the seas, shall be re-
 ceiuued into no communion. ^o And the *African* Coun-
 cell wrote to *Celestine* who succeeded *Zosimus*, requiring
 him to bring into the Church no such foggie types of the
 world.

21. 12. 11

Bonifacius

Out of the earth

by lying wonders.

PISGAH EVANGELICA.

Bonifacius the first got & possessed the seate by^b schisme. Anno 423.
In his time are cited the stories of^c *Euphrasina*, and *Marina*,^b *Volat.*
women, who tooke on them mens apparell, and entred in-^c *Cbro. Cbro.*
to monasteries amongst men; which though it were con-
trarie to the^d *Gangrene* Councell, yet are they called^d *D. 30. si qua*
Saints.^e *mulier.*

Celestinus commaunded all Clergie men to studie the^e *Pet. de Nat.*
Canon law. As yet it seemeth it was not commaunded, Anno 426.
that the Clergie should haue diuers apparell from the peo-^f *Volat.*
ple; but that it began by some to be brought in. For thus
writeth *Celestinus* of the Clergie. They are to^g be distingui-^g *Caranza. f.*
shed from the people by doctrine, not by apparell, by con-^h *130. a.*
uersation, not by attires, by puritie of minde, not by clo-
thing, &c. which I see not how it standeth with that which
Genebrard saith, ^h that *Stephanus* the first, instituted priests^h *Geneb. p. 530.*
garments, &c. Anno 257.

Sixtus the third depofed *Polytronus* ⁱ Bishop of *Ierusa-* Anno 434.
lem, because he affirmed himselfe to be vniuersall Bishop.ⁱ *Gobel. at. 6.*
(to depofe in these dayes signified to pronounce depofed.)^k *cap. 25. p. 169.*
Sixtus required that euery Bishop accused, and appealing
to the *Apostolike* seate, all men should stand to that which
that seate should determine. In his time it was^l decreed, ^l *Idem. Can.*
that if the lay people did not come to the citie to applaude^m *Agath. c. 38.*
the Bishops in great solemnities; they are to be excommu-
nicated. *The beast riseth out of the earth.*

Leo the first was of such reputation, that what heⁿ spake Anno 442.
was so approued, that it was not lawfull for any to dissentⁿ *Faste. Tem.*
in the least thing. He firstⁿ brought in auricular confession,^o *f. 51.*
as he writeth in an Epistle. viz. It shall be sufficient hence-^o *Geneb. p. 558.*
forth, to shew by secret confession vnto the priest, the guilt
of the conscience. (*Thus riseth the beast.*) He decreed that
reuerence^p should be giuen to the images or statues of the^p *Caranza. f.*
Saints, in paine of a curse (*making way to idolatrie.*) He much^q *143. a.*
furthured his affaires by (supposed) miracles, for which he

PISCAN EVANGELICA.

¹ *Pe. de Nat.* was famous. It is said, that to further the credit of his letters which he sent to the Councell of *Calcedon*, Saint *Peter* corrected them in all places, by the prayer, and fasting of the Pope, contrary to the commaundement of God, which very seuerely forbiddeth and condemneth consultation with the dead. He is also said to cut off his owne hand, because when a woman kissed it as he was ministring, he fell into temptation. But the virgin *Mary*, at his prayers brought it againe, and recured him; as he himselfe did often report. He also miraculously terrified *Attilas* with his fierce *Hunns*; vnder him *Rome* was taken and spoyled by the *Vandals*.

^a *Mass.* 12. p.
164.

Anno 463.

^b *Caranz.* f.

168. b.

Anno 470.

^c *Polychr.*

Mass. 12. p. 166.

^d *Bucblo.*

Hilarinus decreed that no ^b Bishop should chuse his successor; and that no Bishop should be ordained without the consent of the *Metropolitane* Bishop.

Simplicius decreed that no Clerke should receiue a benefice at a lay mans hand. ^c In his time *Odancer* wonne *Italy*, and possessed *Rome*. Then *Augustulus* cast away his purple and fled fearefully. In him the glorious name of *Augusti*, and *Cæsars* of the *Romane nation* ended ^d for 324. yeeres, &c. And the Empire of the *Romanes* in the West, was extinguished.

Anno 485.

^e *Bergom.* 9.

^f *Mass.* 12.

Chro. Chro.

^g cap. 19. 10. &

22. 8.

Anno 492.

^h *De Conf. diff.*

ⁱ *Omnes.*

^j *Sab. En.* 8. 2.

Caranz. f. 171.

172.

Felix decreed that onely Bishops should consecrate Churches: they ^f fable, that *Michael* the Archangel appeared and dedicated a place in a mountaine for his worship; contrarie to Saint *Iohn* & *Angel*, who refused to be worshipped.

Gelasius decreed, that no ^b Church should be consecrated, but by the authoritie of the sea Apostolike. He held, ⁱ that Councils are subiect to the Pope, (a point not yet decided amongst the Papists) and that all should appeale to him, but none from him. And shewed that Emperors ought to put their neckes vnder the seete of the Prelates. So greedy is *Gratian* the *Canonist*, to shew that in this *Gelasius* was to be seene, how the Pope (the beast) was risen vp to greatness,

The beast ariseth

out of the earth.

PISGAH EVANGELICA.

nes, that he bringeth in *Gelasius*, in his letters to * *Anastasius* * *Caus.* 159.6. the Emperor, to cite the story of one of his successors that *Alius*.
liued after him, neere 249. yeeres, as if he had been his predecessor. Either *Gratian* lyeth, or this Pope wrought a wonderful miracle herein. It appeareth that about this time, some would haue brought in the communion vnder one kinde. For *Gelasius* writeth against such, in these words in a manner. We haue ^k found that some taking onely the ^{De cons. d. 2.} portion of the holy body, doe abstaine from the cup of the ^{comperimus.} hallowed blood; who without all doubt (because I know not by what superstition they are taught to be thralld) either let them receiue the whole sacraments or be put from the whole. In his ^l time *Theodoricus* with the *Ostrogothes*, ^{Massius 12.} possessed *Italy* and *Rome*.

Anastasius the second communicated ^a with *Photinus* Anno 498. and *Acacius* heretikes, wherefore he was smitten by the ^{D. 19. Anast. Volat. &c.} hand of God, so that his bowels ranne from him, as he was at seage, (where was then the holines of the Chaire?) The French King becommeth a *Christian*, and sendeth a crowne ^{Mass. 12.} to Saint *Peter* at *Rome*. ^{Genebrard.}

^a *Symachus* entred by schisme. ^b In these times was great Anno 500. dissention at *Rome*, some chose *Paurentius*, others this *Sy-* ^{Genebrard.} *machus* to be Pope. By reason whereof were committed ^b *Vrsq. 125.* murders and rapines at *Rome* of the Citisens, Clergie, and Priests; for about three yeeres long together. *Paschasius* a ^c principall Deacon, and a godly man, tooke part with *Lau-* ^{Greg dial. rentius.} *rentius*. But (it is fabled that) he was seene after his death ^{lib. 4.} by the Bishop of *Capua*, in the paine of purgatorie for that cause (*a lying wonder to deceiue.*) ^d This *Symachus* decreed ^d *cap. 9. q. 3.* that the Pope is subiect to none but God (*thus riseth the* ^{Altorum.} *beast.*) He held a *Synod* at *Rome* against ^e such as intuded ^e *Caranz. f. 174.* the Church goods. He decreed that those woundes are to be ^f cut off with yron, which feele not the benefit of fomen- ^f *169. 1. In Canonibus.* tations, (*making way for Abaddon.*)

By lying signes:

fire from heauen

PISCAR EVANGELICA.

Anno 515.
 3 Bergm.
 bift aut. Ex
 Paul. Diac.

Hormisdas was very much enriched by the Kings of *France* and of the *Goths*. He sent 2 Ambassadors to *Anastasius* the Emperor, admonishing him to depart from the heresie of *Acacius*. The Emperor being angrie, presently thrust the Popes Legats out of the citie, saying he would commaund the Pope and others, and not be commaunded. And (as it is vnderstoode) therefore a litle after, all his Princes standing by, that he might be plagued for his wickednesse and pride, he was killed with a stroake of lightening (thus the beast maketh fire to come downe from beauen in the seeming of men.)

Anno 524:
 h Pet. de Nat.

Iohn the first was sent by ^h *Theodoricus* King of the *Goths* to *Iustine* the Emperor; to perswade him to restore the *Arians*, whom *Iustine* had remoued for their heresie. In his way to *Constantinople*, he rode vpon a Ladyes horse which was gentle and easie of pace, but after so great a Bishop had sate vpon him, he would neuer endure a woman vpon his backe. (a foolish miracle) When he came to *Constantinople*, at the gate in the presence of the Emperor and people, he (is said to haue) restored sight to a blinde man that begged. Wherefore the Emperor and people receiued him with great reuerence. The Pope ⁱ with many teares craued the Emperor to restore the *Arians*. The Emperor moued with his teares, graunted his request, and restored the *Arians* to their authoritie againe. Thus the beast deceiueth them that dwell vpon the earth by reason of the signes which were giuen him to doe in the

¹ Ab. xlv. p. 109.

² Genes. p. 629.

sight of the beast. He at *Constantinople* crowned ^k *Iustine* the Emperor, who was the first Emperor that euer was crowned by the Pope; so now the Pope is in the estimation of the ¹ *Druides* of *France*, that did inaugurate the Kings. When the Pope returned to *Rauenna*, *Theodoricus* cast him into prison, and famished him to death. ² But within ninetie eight dayes after the hangman *Theodoricus* died sodainly, and was buried in hell. A holy *Eremit*e saw him with the hands of this Pope *Iohn*, &c. to be plagued in *Vulcans* pot. A ter-

¹ Morisen. Fa-
 pain p. 144.
 Ex Casare.
² Massaeus. 14.
 Greg. dial.
 470. Gobelinus
 Fast. Temp.

Lying signes

and wonders.

PISGAH EVANGELICA.

ror for Princes (by a lying signe.)

Felix 4. as an *Heracleonise* commanded the sick to bee
annointed before their death; belike the same thing was so
often commanded because it was so little regarded that the
Popes deuised.

Ann. 517.

b Berg.

Volat.

Ann. 531.

Bonifacius 2. gat the seate by schisme, he decreed that in
the time of diuine seruice the Clergie should bee in a di-
stinct place (as the quire) from the people. He called a *Synod*
and decreed that he might choose his successor, & streng-
thened his decree with subscriptions and oathes of others.

Geneb.

Massaus.

Gobelinus.

But afterwards the Bishops in a *Synode* dashed all. Vnder
this Pope many noble me left the world & went vnto *Saint*
Benedict. This *Benedict* famous for miracles, and the (sup-
posed) spirit of prophesie, instituted the order of the *Benedi-
ctines*. He despised the studie of good learning, and deuised
rules of life different from the scriptures. Hee is reported
to master diuels, to absolve the dead, &c. He is compared for
miracles with *Moses*, *Elias*, *Elizans*, &c. Him, some that
follow the Church of *Rome* doe make the father of the mon-
kish faith, as *Abraham* is called in scripture the father of the
faithfull, and doe compare the many orders and *Abbies* that
followed him, with the many nations whose father *Abra-
ham* is. They say that of his order were 24. Popes, 183. Car-
dinals, Archbishops in diuers Churches 1600. Bishops 4000
Abbotts famous for learning and writing 15700. (From his
grounds ariseth *Antichrist*.)

Massaus.

Geneb. p. 631

Greg. dial.

lib. 2. 1. &c.

Clittonaus

homil. de Be-

nedict.

Volat. 21. f.

Greg. dial. 3. 2.

Geneb. p.

631.

Iohn 2. recured a blinde man at *Constantinople* in the pre-
sence of the Emperour and people: vnto him *Iustinian* the
Emperour sent gifts, and honoured him with new dignities,
acknowledging him to bee in the seat of Christs onely Vi-
car vpon earth. (The Emperour seeth the Pope to haue hornes
like the Lambe.)

Anno 533.

Geneb.

Greg. dial. 3. 2.

Sabel. En. 8. 2

Agapetus was sent by *Theodatus* king of *Goths* to the
Emperour *Iustinian*, to reconcile him whom he had displea-

Ann. 535.

Greg. dial. 3.

By lying signes

the beast riseth.

PISOAH EVANGELICA.

sed for killing of his Queene; who was committed by her father to this *Iustinians* tuition. In his way in the partes of *Greece* he healed a man that was brought vnto him dumbe and lame, who neuer could speake nor goe (as they say). When his neighbours brought him he asked if they did beleue that hee could cure him: who answered that they hoped he could, by the power of God, and authoritie of *Saint Peter*. When the Pope had prayed and celebrated Masse, he stretched forth his hand vnto the lame man, who presently arose in the sight of the people. And putting the Hoste into his mouth, had present vse of his tongue by the power of God, and helpe of *Saint Peter*. Comming therefore to the *Emperour*, he was receiued with reuerence and glorie. (Thus is the world decoined by her incantments.)

^a *Pet. de Nat.*
Sabel. f. 152.
Ann. 536.

^{*} *Massens.*

Siluerius ^{*} was caused to be chosen by *Theodotus* King of *Goths*, wherefore he presently sent his Chancellor *Vigilius* to the Emperour to excuse him that he could not waite the Emperours pleasure. The Empresse dealt with *Vigilius* for the restoring of her friend *Anthemius* an *Eutychian*. *Vigilius* answered, that Pope *Siluerius* would in no wise consent thereto; but as for himselfe, hee would easily agree, had hee power in his hands (vz. if he were Pope.) The Empresse caused *Siluerius* to be remooued, which was done by the subornation of witnesses that affirmed that *Siluerius* would deliuer the citie of *Rome*, and *Belisarius* the Emperours Generall into the hands of the *Goths*. ^b In his banishment he miraculously healed many.

^b *Pet. de Nat.*
Ann. 537.

^c *Massens.*

Vigilius vpon ^c the banishment of *Siluerius* was thrust into the Papacie; he decreed that Masse should be celebrated towards the East. This manner of turning the ^d face in prayer was a custome of the *Gentiles*, and contrarie to the commandement of God. In the time ^e of this *Vigilius* *Rome* was first taken by *Belisarius*. After that *Vigilius* the ^f King of the *Goths* doth besiege it. Then there was in all the world so great

^d *Polyd. Inuen.*
57. Ezech. 8.
16.

^e *Geneth.*
^f *Massens.*
Carion.

The bottomlesse pit, Abaddon:

Tenne kings little horn.

PISOAH EVANGELICA.

great a famine, especially in *Italia* (as in *Lyguria*) & in *Rome* (now beset with enemies) that the mothers were constrained to eate their children. Presently followed a pestilence. (Thus *Michael* warreth when the word of God by the *Benedictines* was refused, and the inventions of men were adored. After the citie of *Rome* was taken, spoiled and burnt by *Totilas* and his *Goths*, &c. *Narses* is made Generall of the warres in *Italia*, who bringeth with him an armie of 12,000. *Lombards*.

Pelagius 1. was & the first that brought into the Masse Ann. 555.
 praier for the dead (as an angel of the bottomlesse pit.) And the & *Caran. f. 201*
 Pope is like ^b the *Pont. Max. of Numa* his deuling, to whom ^b *Liuid. l. lib. 1*
 is committed the order to pacifie the Spirits in the behalfe
 of the dead. So that now it is with the Church of *Rome*, as
 the Poet saith:

Vinaq; fundebant pateris animamq; vocabant
Anchise magni, manesq; Acheronte remissos.

^a *Virg. En. 5.*
^{1. p. 230.}
^b *Pet. de Nat.*

This Pope also ^b decreed that those whom he calleth here-
 tickes or schismaticks should be punished by the secular
 power (as *Abaddon* or *Apollyon*.) ^c In his time *Narses* the ^c *Genes. p. 643.*
 first *Exarche* of *Ravenna* finished the warres of the *Goths*,
 who brought the *Lombards* into *Italia*.

The successe is, that ^d the beast doth rise out of the earth, ^d *cap. 13. 11.*
 that is, that the Popes by means of earthly riches and ho-
 nours, as also by earthly wisdom, do rise to the state of such
 a Prince, as hath the reputation to haue two hornes like the
Lambe, that is, to seeme to represent *Christ* vpon earth, for
 power and wisdom.

The nations also which came in by the former incursions,
 doe beginne ^e cenne states, as Kings, or kingdomes: *vz.* ^e *cap. 17. 12.*
 1. The common wealth at *Venice*. 2. The kingdome of the
Hunnes in *Hungarie*. 3. The kingdome of the English men in
England. 4. The kingdome of the *Goths* in *Spaine*. 5. The king-
 dome of the French in *France*. 6. The kingdome of the *Goths* in
Italia. 7. & The *Vandals* in *Boemia*. 8. The *Sueni* & *Almanni* in
Scotland, &c.

Ger--

PISOAH EVANGELICA.

- Germani.9. The Exarchi of Rauenna.10. The kingdome of the Lombards in Italis:* all which were either heathen or *Arians*. These tenne ^b principalities which in *S. Johns* time had not receined the kingdome, did receine power asking, at an houre, with the beast, the Pope. Amongst whom, the Popes came vp another litle horne, or kingdome at this time. ^c For *Lactantius* and *Hierome* vpon *Daniel*, doe say that all writers affirme this, that about the ende of the world shall be tenne kings which shall deuide amongst them the *Romane* world: and among them *Antichrist* shall be added the eleuenth, as witnesseth *Valla*.
- ^a cap. 17. 11.
ⁱ Dan. 7. 8.
^a *Lactan.* 1. 7.
Valla in *Aug. de ciu. Dei. lib. 20. cap. 19. p. 691.*

CHAP VI.

The fift Period.

Of the recured beast, the true Antichrist; which presenteth himselfe in the beast which commeth out of the bottomlesse pit; of the respect and dependance which he got, and of the worship of the Dragon, &c.

¹ cap. 13. 3.

THe Empire beyond all hope was ¹ wonderfully cured of the wound it receiued by the sword of the barbarous nations that made inundation therinto as a flood. And the Church which before had ^a shined as the Sunne, escaped by flight, ^b and was holpen by the earth.

^a cap. 12. 1.

^b cap. 12. 16.

^c cap. 12. 17.

Then was the ^c Dragon wroth with the woman, and went and made warre with the remnant of her seede first, and after with the holy citie. Wee are in the first battell to consider the enemies, their seuerall manner of fight, the continuance, and the successe.

^d cap. 13. 17.

The ^d enemies are the Dragon, and the seed of the woman. The Dragon beeing now vpon the earth, euen vpon the sea

PISCAR EVANGELICA.

^a *sea sand*, which is ^e the bounder and keeper in of the sea: ^o cap. 12. 18. namely commanding and disposing of the Princes that gouerne and reſtraine the ^s people and nations, &c. doth warre ^f Jer. 5. 22. by his deputie: *The beaſt which was wounded by the ſword, and did liue by meanes of Popes, who are that beaſt which had two hornes like the Lambe.* The recured beaſt is the politicke gouernour of the publike face of the Chriſtian world. This exterrall face is compared to *the courts which is* ^h *without the* ^h cap. 11. 2. *Temple*, whither the Kings, the Prieſts, the whole multitude and people of all ſortes reſorted in the time of the Law. This multitude is now left to be gouerned by him which is commonly called *Antichriſt*; who was to be reuealed vnto the world preſently vpon the taking away of the Empire out of the Weſt; which did withhold the Goſpel in the times of the *Apoſtles*. As the Apoſtle ſaith, *He* ⁱ *which now withholdeth* ¹ 2. Theſſ. 2. 7. *(the Goſpel) ſhall let (the diſcloſing of Antichriſt) till hee* ³ *be taken out of the way. And then ſhall the wicked man be reuealed, &c.* ^k For when as the Romane (or Weſt) Empire ſhal be taken away, then ſhall *Antichriſt* come. And not without cauſe: for while the feare of the Empire ſhall be, none ſhall preſently be ſubiect to *Antichriſt*. But when the Empire ſhal be deſtroyed, he ſhall inuade the principalities of the Empire beeing void; and ſhall in deauour to take vnto himſelfe by force the Empire both of God and man.

This recured beaſt (which is called *Antichriſt*) is deſcribed ¹ cap. 17. 3. to be *A woman ſitting on a ſcarlet coloured beaſt.*

The woman ^m *is (Rome) that great citie*, which in (*S. Iohn*) ^o ca. 17. 18. *Laſt time* had dominion ouer the *Kings of the earth*: vpon which ^o *ſtant. Juſtit. 7.* ⁿ alſo, the kingdomes which did afterwards ariſe did depend. Shee is deſcribed by her place, apparell, profeſſion, & name. Her place is ſaid to bee *The* ^a *wilderneſſe in the ſpirit*, ^a cap. 17. 3. that is, in matters concerning the ſpirit, a ſorlorne and deſolate place, a wilderneſſe, ſpiritually ſo called; in which all things are ^b ſo confounded that a man cannot looke vpon ^b *Auenar. diſt. bebr. in Midobar & Shemo-mah.*

The place, apparel,

of the great whore,

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^a Iſay. 13. 20.
¹ Pſal. 44. 19.

^d cap. 18. 8. 21.
 &c.

it without ſighing for griefe. A place of ^c *Dragons* and *Oſtriges*, and wilde people, &c. Howſoeuer vngodly and ignorant men commend her for holineſſe and ciuilitie; So barbarous in the times following did that citie or *politic prouer*; The place is alſo called a *wildernes* for ^d the deſolation which the citie is to come vnto in the ende.

^a cap. 17. 4.
¹ Poly. ſen. 5. 3
¹ Dan. 5. 7.
¹ Marſhal.

As touching her apparel, it is ſaid to be much vnlike the true Church, which was cloathed in *heauenly* apparel: *This woman was ^c arraigned in purple and ſcarlet*, the ^f colours of the robes by which the Emperours were knowne, and with ^g which Princes did uſe to honour them whom they would aduāce; which was oftē alſo put for the ^h Magiſtracie & the Magiſtrates. The ſignification is, that that citie ſhould by honours giue vnto it by Princes riſe vnto no leſſe than imperiall ſoueraigntie in the time of *Antichriſt*. As alſo teaching that *riches, externall glorie, princely immunitie, & authority ſhould be the onely thing that ſhee principally laboureth for*. For ⁱ the Biſhops of *Rome* were from this time of an ambition more thā immoderate; and ſo are men of corrupt mindes deſtitute of the truth, which thinke ^k that gaine is godlineſſe. And ſo much vnlike the true Church, that *trode the moone vnder foote*, becauſe ſhee knoweth that *Godlineſſe is great gaine*, &c. Shee is further ſaid to be *gilded with gold, and precious ſtones, and pearles*, trimming her ſelfe as a bride, or rather a curtezan for the greateſt Prince.

¹ Hiſt ant. ex
 Egipt. 426.

¹ 1. Tim. 6. 5.
 &c.

¹ cap. 17. 1. 4. 5.
¹ Pſal. 106. 29

^a cap. 17. 1.
^c cap. 11. 8.

Her profeſſion is ¹ *whoredome*, in the ſenſe of both the tables; ſpiritual, for idolatrie, and ^m inuentions of men; and carnall for adulteries, which grew to bee very common, when men and women were ſeduced to lead a ſingle life: wherefore this woman is called ⁿ *The great whore, euen ſpiritually* ^o *Sodom*.

¹ cap. 17. 4.

For the more eaſie inticing of Kings and Princes of the earth to commit fornication with her ſhee ^p *had a cup of gold in her hand*; a ſit veſſel for Princes to drinke in. This cup is ſaid

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to be full of *abominations* and *filthineſſe* of her fornications: like ſuch harlots as make amatorie porions of their filthineſſe, cauſing Princes and people to receiue at her hands moſt filthy idolatrie, euen to worſhip the *Dragon* the diuell in idols which are masked vnder the names of *Saints*, and other beaſtly life contrarie to the ^a Church of Chriſt, which *giueth* ^q Can. 8. 2. *ſpiced wine, and new wine of Pomegranets*. Shee is alſo ſaid to haue a cuppe in her hand full of *abominations*, becauſe ſhee ^{Prou. 9. 5.} *made all nations to drinke of the wine of the wrath of her for-* ^{cap. 14. 8.} *nications*, contrarie to God, who ^{cap. 18. 3.} *cauſeth all the wicked of* ^{Pſal. 75. 8.} *the earth to wring out, and drinke the dregges of his cup of* ^{cap. 18. 3.} *wrath. So ^a that with her incantments were decoined all nati-* ^{cap. 18. 3.} *ons.*

That the things here ſpoken are vnderſtood of ^b Rome, ^b Fulkeſter-
Tertullian, Hierome, Ambroſe, Primaſius, are witneſſes: yea ^{mon at Hamp-}
Genebrard ^c ſpeaking of the dilaceration and wounding of ^{1888 Court.}
the Empire, and of the ſacking and burning of Rome by the ^c Gothes, &c. (which was when Rome was Chriſtian) ſaith, ſo ^c Geneb. Chro.
was fulfilled that ^{p. 591.} in 17. *Apocalyps. v. 16. And the ſeuen hornes*
are ſeuen Kings, they ſhall hate the Whore, &c. Confeſſing Chri-
ſtianed Rome to be the *whore* truly, though he miſſed in the
application of the place to that time.

As concerning her name, it is ſaid that it was written in
her ^d forehead, that is, *openly* that euery man may read it. ^d cap. 17. 5.

Her firſt name is *A myſterie*, which word *Myſterium* is
written in the fore part of the Popes Miter or Crowne, to
ſignifie that Poperie was like the learning of the ^e Gnoſticks, ^e Euſeb.
ſome great *myſterie* for ſpirituall ſignification: as if the (*Reg-*
na mundi) kingdomes of the world were ſet vpon his holy
head. ^f cap. 17. 5.

Her ſecond name is ^f Great Babylon, which is a name very
properly giuen, beeing ſo like for the beginning and pro-
greſſe as might bee to Babylon. For not onely after Romulus
hither vnder ciuill Princes, but alſo from hence vnder the
^g Otho. Friſia:
^{1. 6. 22.}
^{Themenſes in}
^{1. Per. 1. Baby-}
^{lon. Laſſan.}

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Popes for magnificence, Monarchie, amplitude of dominions, &c. *Rome* may iustly be compared to *Babylon*.

But this Ecclesiastical Monarchie beginning here is compared to *Babel* in her first building. For as at the beginning when *Babel* was built, the Lord confounded the ^b *languages of the builders, that every one perceived not anothers language*: so was this policie of *Romes* greatnesse built vp in the time of *Antichrist* by people of diuers languages, whereof the one vnderstood not the other: namely, the people vnder the renne kingdomes which did arise vpon the inundation of these strangers. Yea *Rome* vnderstood not the language of her own religion.

¹ *Sabel. En. 8. lib. 5.*

² *Cæsar bel. Gal. lib. 6.*

³ *Act. 2.*

^b *Deut. 28. 49.*

^c *IIa. 23. 11.*

^d *cap. 11. 4.*

For they ¹ left off to speake latine at *Rome* vpon the coming of the *Lombards*. And the Greeke and the Hebrew grew cleane out of knowledge in a small time: and ² like the *Druides* they would not suffer their religion to be knowne to the vulgar people. And herein shee is contrarie to the Christian Church, which was built vp by the ³ gift of tongues, whereby the Teachers speake vnto euery one in his own language. Again it is called *Babylon* by comparison of the crueltie which the Babylonians vsed in captiuing the Christians, ^b speaking to them and ^c teaching them in a strange language, as they did the Iewes. Therefore it is also called ^d *Egypt*.

Thirdly, shee is called *That mother*, by excellencie the mother of all other Churches, like vnto the *Cataphrygians*, arrogating to herselfe to be the onely conceiuer and bringer forth of the children of the Church. This is a name in which the Church of *Rome* doth glorie in, wherefore they that follow the Church do call her ^e the mother, and queene, and mistresse. The ^f Bishop of *Rome* was wont to write himselfe the Bishop of the Church of *Rome*; much better than now (as *Volateran* thinketh) when he writeth himselfe *The Bishop of the Catholike Church*. For if the *Romane* be the Catholike,

^e *Sab. En. 8. 6.*

^f *Bonifa. 3.*

^g *Deut. tit. 3. c.*

^h *23.*

ⁱ *Volat. l. 22. f.*

^j *35. 2.*

That mother

of abominations,

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holike, they then seeme to take the honour from that famous city.

But whatsoeuer she thinketh of herselfe, Saint *Iohn* saith & that she is the mother of the whoredomes and abominations & cap. 17. 5. of the earth. Which Saint *Paul* expresth by the name of ^h the man of sinne. For all the heads of the gouernment of ^h 2. Thes. 2. 3. Rome were blasphemous, none truely religious, (howsoeuer now and then, very rarely, some godly man was in authoritie.) And in the time of Saint *Iohn*, ¹ all the abomination ¹ See Ruff. Soc. and idolatry, which was enforced vpon the Christians, came *Euseb. &c.* from Rome. So also from this time forth, Rome standeth cheefely vpon this point, that all nations must receiue the ordinances of the Church, as shee hath conceived them. Which yet (for the most part) are whoredomes, for superstition, idolatric, and abominable treasons, murders, adulteries, &c. which she hath conceived of heretikes, tyrants, and other vngodly persons. Insomuch that there is nothing so abominable in all the earth, formerly condemned in auncient heretikes, but she is willing to conceiue it, and bring it forth; if it may any wise helpe to further her greatnes. So that Rome is henceforth, an *Epitome* of all abominable heresies. The beast that she sitteth vpon, and doth beare her vp in this wonderfull pride, is described by his originall, name, and forme.

As concerning the place of his originall, he is said to ² ar- ² cap. 11. 7. &c. send out of the bottomlesse pit; that is, to arise to the greatnes cap. 17. 8. of *Babylon*, by the opinion which the world had of him, that as he boasted, so he had great authoritie in the bottomlesse pit, and power (like the ^h pontifex Maximus of *Numa* his in- ^h Lini. dec. 1. uenting) to pacifie the spirits in the behalfe of those which lib. 1. were dead.

For whereas *Pelagius* the Pope had brought into the Masse prayer for the dead, out of the corruptions of some former ages; especially seeing the world to stand so much

From the bottomlesse pit commeth

the image of the beast.

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^a See Gregor. affected with the Monkes of ^c *Benedict's* institution, that tooke much vpon them, as though they were able to profit the dead; this kinde of doctrine of the power that priests had, to doe the dead much good, was brought into the Church; and taught very diligently; and enforced by the lying signes of the apparition of soules that were departed; and diuers pretended reuelations, which the dead comming from the bottomlesse pit should shew vnto the liuing, &c. whereupon the ignorant and foolish world was led captiue to this beast, to make it great by the subiection of many vnto this his doctrine of the bottomlesse pit. It may also be said to rise out of the bottomlesse pit, ^d for the darke and deepe schoole-learning, ^e or profoundnes of Sathan which it teacheth; leauing the plaine and easie doctrine of the Scriptures, the more easily to delude the world with difficulties and subtilties.

^f cap. 13. 14.

The name of this beast, is ^f *an image of the beast which was wounded with the sworde, and did liue againe*; namely the image of the ciuill monarchie or Empire which was wounded with the sworde of the *Goths*, and other strangers; but did liue by meanes of the Papacie. Now because the sinnes of the *Arian* Princes, *Constantine*, *Constantius*, *Julian*, and *Valens*, were the cause why God in his iust iudgement, did make the Empire in the West, and especially in *Rome* of which they gloried, to be abolished; this beast is the image of the Empire, as it was corrupted with heresie: wherefore this is ^g a Monarchie, not ciuill in the hands of Emperors, but Ecclesiasticall, vnder him who hath *horne like the Lambe*. For the government of the Church of *Rome* is called an Ecclesiasticall Monarchie. For ^a *Rome*, the very goddesse of all landes, and queene of all nations, doth seeme to requir the seates and Empire both of God and of man-kinde.

^b cap. 17. 9.
10. 11.

And this is the ^b *seuenth head*, or forme of kingdome or government

^g Genes. 553.
553.^a Hist. ant. ex
Pom. lat. p. 347

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gouernment of *Rome*. For in the time of Saint *Iohn*, the Soueraigntie, first of Kings, second Consuls, third Decemviri, fourth Dictators, fifth Triumviri, were fallen; *our war*, namely the Emperors being *the sixth*; and now the Empire being wounded to death, steppeth vp this beast, the *seventh*. Whereof the Pope standing a while, as a Prince, is *an eight*, and is *one of the seven*, being a member of this beast.

As touching the forme of this beast, he is said to haue *seven heads and tenne hornes*; herein, both like vnto the *cap. 17. 3.* Dragon, which represented the heathen Empire; and also like the other monstrous beast which represented the pretended Christian Empire, which was corrupted with heresie. And because this is said to be *the image of the latter beast*, as that was of the Dragon, it is implied that this beast hath also *mouthes as Lyons* for force and maiestie; *body like the Pantheresse*, for swiftnes, inamouring; deceiuing, and inchaunting such which are to be deluded by her; and *feete like vnto Beares feete*, for strong and sure marching, and couetousnes, &c. And as into the description of the *4* other beast, so into *cap. 17. 1.* this is to be supplied out of *Daniel*, that his *teeth were of iron* and *his nayles of bras*, which *denoured brasse in peeces*, *19.* and *stampeth the residus vnder feete*, euen *Abaddon* and *cap. 9. 11.* *Apollyon*, and therefore is called by Saint Paul *the sonne of 2. Thel. 2. 3.* *perdition*; wherefore this beast doth beare the image of that which signified the corrupted Empire. So that, *h* what shifting, periurie, dissimulation, *4* spreading of false rumors, crueltie, &c. is to be found in the stories of the *Arian* Princes and Bishops: the same is reuiued in this beast. And whereas this beast, by reason of the number of heads and hornes, is likewise in a manner compared to the Dragon; what superstition, tyrannie, and persecution is found in the stories of the heathen persecutors, the same in his time is reuiued by this beast. And this is the cause, that this beast is called by the *h* name of the *Gentiles*. Wherefore the

h See Ruff. Soc.
Sozom. Theod.
1 Soc. 8. 13.

Was, is not, yet is.

The Gentiles.

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¹ *Uini. dec. 1. 4.* the Pope is the ¹ *Pont. Max. of Numas* devising vnto whom were committed the ceremonies of diuine seruices and of funerals, with the order to pacifie the spirits, in the behalfe of them which were dead. And so at this time men ² *wondered at the beast that was in the time of Numa, and is not in the time of Saint Iohn, and yet is and was in the time of Saint Iohn, in title, in the Emperors; who called them selues Pontifices Maximi.* The rest of the Clergie, represent the other magistrates and people, which did in the time of the *Gentiles* gouerne the policie of *Rome*.

<i>The beast of Rome.</i>	<i>The image the papacie.</i>	<i>The Turkes policie.</i>
<i>Emperor Pont. Max.</i>	<i>Pope Pont. Max.</i>	<i>Mabomet his best Bishop.</i>
<i>Provinces.</i>	<i>Forraint Churches.</i>	<i>Provinces.</i>
<i>Proconsuls.</i>	<i>Cardinals, &c.</i>	<i>Beglerbey Bassi.</i>
<i>Tribunes.</i>	<i>Legats, &c.</i>	<i>Sangiaci.</i>
<i>Centurions.</i>	<i>Rectors.</i>	<i>Flamboler sobasir.</i>
<i>Garisons.</i>	<i>Abbies.</i>	<i>Timariola.</i>
<i>Voluntaries.</i>	<i>Begging Fryers.</i>	<i>Akengi.</i>
<i>Tributarie gent.</i>	<i>Orders of Souldiers.</i>	<i>Spachi.</i>
<i>Trayned youth.</i>	<i>Seminaries.</i>	<i>Saray.</i>

In this table are compared the heathen, and pretended *Christian* policie of *Rome*, with the *Mahumetanes*.

Quis istorum chiron fuit.

In the papacie the honours and ceremonies; both ciuill and Ecclesiasticall, are altogether borrowed of the *Gentiles*, *Jewes*, *Barbarians*, *Arians*, &c. ^b There can no difference be shewed, but that onely the names of the things be changed. His ^c *seuen beads* are those *seuen policies*, by which *Rome* was gouerned; and those *seuen hills*, vpon which it was built; of which hath been spoken in the discription of the *Dragon* before. *Cap. 1.*

^d *cap. 17. 13.* His ^d *tenne hornes* are *tenne Kings*, or principalities, which in *Iohns* time had not receiued the kingdome; but did receive power as *Kings* at one houre with the *beast*; this Monarchicall dignitie of the Church of *Rome*, that is, those *tenne* kingdomes,

^a *Lud. Viues teste. Chemnio in examine.*
^c *cap. 17. 9. 10.*

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kingdomes, or common-wealths, which arose out of the former inundation of strangers.

Furthermore this beast is said to ^a bee scarlet coloured, ^a cap. 17. 3. herein differing from the other which was white spotted, little eyes of blacke. For this is red like the *Panibers* of *Syria*, and *Africa*, or rather like the red *Dragon*; signifying that this beast hath more authoritie, and is more bloody then were the *Arians*. For ^a in her is found all the blood that is ^a cap. 18. 14. shed upon the earth.

This ^b beast is full of names of blasphemies, as a *Pantheresse* ^b cap. 17. 3. is full of spots. For all manner of persons in this hierarchie, from the greatest to the least, doe open their mouthes to blaspheme, curse, slander, lie, scoffe, &c. And as they be euer blasphemous, more or lesse; so they spare no persons nor things. For they blaspheme ^c God, his name, his tabernacle, ^c cap. 13. 6. and them that dwell in heauen, yet were the *Arians* not so bad; for the beast representing them, ^d had names of blasphemies on his heads, onely the Princes, and some chiefe persons being blasphemous; the rest ignorantly religious or not so blasphemous.

The other enimie is ^e Michael With ^f his horsemen; and ^e cap. 12. 7. as he is the *Lambe*; and they that are on his side, called and ^f cap. 6. 2. chosen, and fastfull. By these the Lambe bringeth a double ^g cap. 17. 14. woe vpon the inhabitants of the earth, and the sea, which are subiect to the *Romane Ecclesiasticall Empire*.

The first woe is three fold, which the Lambe Iesus Christ inflicteth as he is the Priest, the King, and Prophet of his Church.

As he is the Priest of the Church, he causerh ^h foure *Angels*, ^h cap. 9. 13. or fierce and vnresistable nations, to be loosed against them that dwell vpon the earth.

To this purpose first is sounded the ⁱ sixth *Trumpet*, that ⁱ cap. 9. 13. is, a sixth kinde of doctrine is brought forth into the world; ^j The just *Trumpet* to wit the doctrine of the *bottomlesse pit*, which was neuer ^j heard.

A voyce from

the golden Altar,

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heard of in the Church of God before. A doctrine of the *Gentiles*; henceforth, in some sort common to the papacie with the *Mahumetans*. But the former heresies they share betweene them thus. What hath been heretically taught against the Trinitie, the *Mahumetans* take vp. What against pietie, or holines, the popish beast doth embrace.

Hereupon is heard a commaundement to loose these Angels; and then the execution of the commaundement doth follow.

Of the commaundement, first is shewed the place from whence it came, and then the matter commaunded.

^a cap. 9. 13.

As for the place, Saint Iohn saith ^k *I heard a certaine voyce from the foure hornes of the golden Altar which is before God*; meaning that he heard the voyce from Christ Iesus, as he is the high Priest; the Mediator to make reconciliation betweene God and man. For that was signified by the ^l *golden*

^l Leuit. 16. 16.
Heb. 9. 24.

Altar in the Tabernacle. Now because that from hence commeth not an assurance of reconciliation; but a curse; It is an argument that the world had corrupted the doctrine of the reconciliation of Christ, either in his person; or otherwise by offering their prayers by ^a strange fire, with the affections of men; as did *Nadab* and *Abihu*; or arrogated the

^a Leuit. 10. 1.

^b Numb. 16. 21.
^c See Ruff. Soc.
Soc. Theod.
&c.

^b priests office, as *Chorah*, *Dathan* and *Abiram*; or making themselves mediators by the merit of their prayers. ^c The doctrine of the person of Christ, had been horribly corrupted in the East, by the *Arians*, *Acatians*, *Entychians*, *Nestorians*, &c. by reason of which blasphemie, they were so farre from obtaining reconciliation by Iesus Christ; as that contrariwise they had procured a curse and iudgement. So likewise in the West he was made intercessor for the dead; and others also were ioyned with him in the office of intercession, as the *virgin Mary*, *Peter*, *Paul*, &c. as if he himselfe were vn sufficient, &c. which also caused this fearefull curse to be sent vpon the Empire in the West, to vex it &c.

The

A voyce from the golden Altar

biddeth loose foure Angels.

PISGAH EVANGELICA.

The matter of the commaundement is, ^d that the sixt An-^d cap.9.14. gel which had the Trumpet, should loose the foure Angels which were bound at the great river Euphrates, that is, that those foure nations of the Persians, Saracens, Turkes, or Partbians, and Tartars, or Sarmatians, which were bound, either by league, or affinity, or the strength of the waters, or rockes; neere to the head streame, or fall of the great river Euphrates; should be loosed from their bond, by the ministrie of Angels, bringing in new doctrine, so that of friends they should become foes.

The execution of this commaundement doth follow, by those foure nations; both ready and fierce.

They are said to be ready prepared at ^e an houre, at a day, ^e cap.9.15. at a moneth, and at a yeere; to wit at euery moment; short and long.

Their fiercenes is this, that ^f coming with millions of ^f cap.9.16.17. horsemen, they both by their Generals, and also by their 18.19. Prophets or teachers, commaund as horrible waste as was made at ^g Sodom, and ^g Gomorrah, when it was destroyed with ^g Gen.19.24. fire and brimstone. &c

Their commission is both ^h to kill the third part of the men, ^h cap.9.15. and to bring ⁱ a woe vpon ^k the remnant. ⁱ cap.8.13.

The third part of men, is the third part of the Empire, as ^l cap.9.12.20. it was deuided amongst three Princes, the sonnes of Constantine. And because in the foure first Trumpets, was mention made of ^a ¹ third part, and that in the second Trumpets ^l cap.3. interpretation there is set downe by name, a catalogue of a third part; the same is to be repeated here. Wherefore it is to be thought, that the Turkes, &c. must abolish the Christian faith, in these, and these onely countries of the Empire; ^m Macedonia, Panomia, and in it ⁿ Singidnum, and the cities ⁿ Enfeh, vira of them which were called ⁿ Marfi, Mysia, Persia, Bythinia, ⁿ Constan. 4.43. Thracia, Cilicia, Capadocia, Syria, Mesopotomia, Phenicia, ⁿ Soc. 1.20. Arabia, Palestina, Egyptus, Africa, Thebani, which the nobles

The remnant vexed.

The Temple measured.

PISCARH EVANGELICA.

of the Emperors court, viz. *Constantinople*. All these are constrained to blaspheme the trinitie, vnder tyrants, in the same countries, where they sinned against the trinitie vnder the Gospel.

^a cap. 9. 20. 21. The other two thirds of the Empire, called the ^a remnant, must not be killed; but afflicted, for their *idolatry, murber, socery, fornication, and theft.*

^b cap. 10. 1. As *Iesus Christ, the Lambe*, is ^b King of his Church, he warreth by *ciuill Princes*, in whom is a liuely type of the glorious kingdome of Christ, possessing both land and sea, in such sort as none can take it from him, his *feete being pillars of fire.*

^c cap. 10. 2. These *ciuill Princes* ^c haue in their hand the *little booke open*, that is, they doe keepe open the Scriptures, which *Antichrist* doth labour to shut.

By these *Christ Iesus*, both taketh possession of the land and sea; and also deliuereth the word of God, to poore afflicted preachers; who renew the preaching of the Gospel, to people, and nations, and tongues, and many kings of the *tenne*, &c.

^d Ezech. 40. 3. As *Christ is Prophet* of the Church, *he doth*, as ^d at the buildings of the Temple, *measure* the Church of this new building, after this inundation of the strangers. To this purpose, to these of the spirit of Saint *Iohn*, who was in tribulation, ^e is *giuen a reede* an ordinarie instrument to mea-

^e cap. 11. 1. ^f 2. Cor. 11. 25. sure with. But this *reede* is said to be *like vnto a rod*, which is an ^f instrument for the punishment of malefactors, and not like the ordinary measuring line; to signifie, that such as would truly measure the Church, should doe it with the rods with which they had been scourged, as malefactors; the true Prophets, from hence being commonly esteemed wicked, and therefore often exposed to tribulation. For now commerth the time, of which Christ spake when he said, *they that kill you shall thinke they doe God good service.*

^g Io. 16. 2.

^h In.

The temple measured.

Court cast out.

PISGAH EVANGELICA.

^b In this measure hee meateth *the Temple of God, and the Altar, and them that worship therein; but casteth out the utter court*, which also the scripture calleth *The temple* in which *Antichrist* doth raigne. ^{cap. II. 1. 2.}

The speech is taken from the Temple which ⁱ king Salomon built, which was deuided into three parts. Firſt the holy, ^{1. King. 6. 1.} and holieſt places, called by excellencie *The temple*, &c. contained *the Arke, the Altar of incenſe, the lampes, and tables of ſhew bread*; all which were couered. Secondly there was the open place, in which was placed *the lauer or ſea, and the altar of burnt offerings*. The third part was called *the Courts*, and ^{2. Chro. 4. 9.} was deuided into the inner court, which was for the Priests; and *the utter court where the King, and Priests, and Prophets, and people did aſſemble for the ſeruiſe of God*, for inſtruction, ^{1. Chr. 6. 13.} and for iudgement in doubtfull cauſes; ciuil and diuine. ^{Ezech. 44. 19.}

The doctrine figured ^a in *the Temple and altar*, which are continued in the profeſſion of the Goſpel, are to be meaſured and eſteemed holy and good, though by *Antichriſt ſhew* up, and blaſphemed. But that which was repreſented by the utter Court, namely the publike aſſemblies, for that which is called the ſeruiſe of God; their courts of iuriſdiction, as farre as concerneth the cauſes of the Lord; the *Angell* commandeth *S. Iohn* to *caſt out*, and all holy men to count them common and vncleane. The reaſon whereof is, that ^a as the temple of the Iews was deliuered into the hands of *Antiochus Epiphanes*; ſo by the remerie and ignorance of Princes, *the courts are giuen to ſuch* as for their manner of rites are but ^b *the Gentiles in effect*, though in appearance like the *Machabees*, they ſeeme *Chriſtians*. The manner of their behauiour here, is not to rule with the key of knowledge, ^d but to deuoure, break in peeces, ſtamp and tread the reſidue of the holy city vnder foot, as *Abaddo* the ſon of perdition. And although the Papacie from henceforth corrupteth all aſſemblies with the tyrannies and ſuperſtitious of the *Gentiles*, and abhomi-

^m Pſal. 122. 4. 5^{Deut. 17. 8.}^{cap. 11. 2.}^a Joſeph. anti-^{lib. 12. c. 6.}^{1. Macc. 1.}^b cap. 11. 2.^c Soc. 117.^d Dan. 8.

Court cast out:

2. Oliues, candlesticks.

PISGAH EVANGELICA.

* 2. Theff. 3. 4. nations of condemned heretickes; yet doth ^c this Man of
August. de ciu. Sinne here exalt himselfe, as (if) himselfe were the temple of
lib. 20. cap. 19. God, and take to himselfe whatsoeuer was figured by the
 temple of Salomon, and his *kingly pallace*. Howbeit in these
 courts shall bee euer found *two witnesses* raised vp by the
 Lord, euen a competent number to stablish a truth; who
 shall *prophezie*, by *teaching*, and *comination*, *cloathed in sacke-*
 † 2. Macc. 2. 7. *cloath*, poore, humble, † and sorrowfull to see the abhomi-
 14. nations and blasphemies in the Church, by the Gentiles,
 &c. Among such therefore is now the Church to bee sought
 for.

These by their 2 testimonie must *vexe the inhabitants* of
 § cap. 11. 4. &c. the earth, both by bringing the graces of the spirit of God
 10. vpon good men; and therefore are said to be *two Olive trees*,
 and also to giue holy light vnto them to direct them to the
 Lord; and therefore are called *two golden candlesticks stand-*
ing before the God of the earth: and by bringing heauie afflic-
 tion vpon such as will iniurie them in their prophecie. (For
 their word shall be *as fire out of their mouthes to denoure their*
aduersaries. And beeing equall in the power of their mini-
 strie with *Elias shall be able to shut the heauens*, that it raine not
in the daies of their prophecie; and beeing like vnto *Moses in*
Egypt, haue power to *smite the earth with all manner of plagues*,
as oft as they will: so that the earth is plagued because the
 witnesses of Christ are despised and persecuted.

Yea those two witnesses (called also 144. 000. of those
 which haue the testimonie of Iesus Christ and keep the comman-
 dements of God) oppose themselues in the open courts of the
 temple, called now the visible Monarchie of the Church, a-
 gainst the beast; by ^h innocencie, preaching, iudgements, &c
 h cap. 14. 4. 6. praier.
 § 9. 15. 18.

The manner of the *womans sitting vpon this scarlet coloured*
beast, is, to tread the holy citie vnder foote. Yea shee excel-
 leth her selfe in cruelty. For while shee was borne vp by hea-
 then

The woman drunken

follow the beast.

PISGAH EVANGELICA.

then Emperours, shee was furious and bloodie, and therein as terrible and odious as a red Dragon. But now shee cloatheth her selfe with *blood as with a purple and scarlet*, thinking it her honour, for the service of God to kill the godly. And herein shee is so vnatiabie, *that shee is drunken with the blood of the Saints, and with the blood of the Martyrs of Iesus*, & that in admirable manner. For shee doth not content her selfe to kill those that stand against her, but also condemneth their memorie, *not suffering them to be put in monuments.* ^{cap. 17. 4. 6.} ^{cap. 11. 7. 9.}

And though these things, to such as are of the spirit of *S. Iohn*, doe euer app eare; yet outwardly shee seemeth first to make plentifull prouision for this kind of warre: and then the ioyneeth battell with the *Lambe* ^c *and those that follow him.* ^{cap. 11. 7. 9.} And these things doth this beast accomplish with his wonted lying signes and miracles, with false prophesie and other impostures.

For the more effectuall executing of the *wrath of the Dragon* (which affection hee putteth on in all his oppositions) the beast prouideth himselfe with the *wonderfull fauour and dependance of the whole earth*, which is called by the name of *Christian*; as also studieth out a most secure discipline. ^{cap. 12. 17.} ^{cap. 13. 3. 806.}

The world is said *to wonder*, greatly admiring the beast, ^{cap. 13. 3.} the Papacie, by whose meanes the wounded head of Rome recovered life in the *Hierarchie*.

And also *they followed the beast*, which was like the Pantheresse. For as when *the Panther* which is a beautifull and gentle beast, amongst other wilde and rauinous beasts, doth wake, and come out of his denne and roare; other beasts which heare his voice, doe gather themselves together and follow the sweetnesse of his odour which cometh forth of his mouth: so also when this Papacie, who is beautifull as an harlot, and gentle as *Abalom* amongst men, doth

Followeth the beast.

Antichrists time.

PISGAH EVANGELICA.

doth speake (though it be like the *Dragon*) all men doe gather themselves together, and followe the words of his mouth, which seeme pleasant to those which are deluded. For from this time, those which before were called ^b *Locust-scorpions*, haue set ouer them a king, the Popes, the angel of the bottomlesse pit. For those kingdomes which rose of the inundation of the Barbarians one after another, began to giue respect to the Bishops of Rome. ⁱ *For God hath put in their hearts to fulfill his decree, and to bee of one consent, and to giue their kingdomes vnto the beast, vntill the wordes of God be fulfilled: and then to hate her.*

The fauour that this beast found was so great, that the people vnder these tenne kings or principalities, were contented by his meanes, euen ^k *to worship the Dragon the diuell* that is, to become as very idolaters (for the worship of idols is the worship of diuels) as those ⁱ *Gentils* which worshipped Dragons in the temples of *Apollo* and *Iuno*. For ^m the Dragon the diuell gaue power to this beast, howsoeuer he pretended to haue his power from *Christ*, by the means of *S. Peter*.

The continuance of this battell is 42. moneths, which after the account of the ^a *Astronomers*, at 30. daies the month is a thousand two hundred and sixtie daies: that is, according to the vsuall Prophetical account, 1260. yeares, called after ^b *the Greeke Astronomers*, *A time, times, and halfe a time*: that is, as many yeares as the *Astronomers* doe measure by an Equinoctiall (which they call a time) two equinoctials, and halfe an Equinoctiall; which commeth to 1260. *Iulian* yerres. This is that time during which the woman the Church is in the wilderness, whereas the great Whore doth sit vpon the scarlet coloured beast beeing hidden among them that follow *Antichrist*; yet kept from the presence of the serpent. This time also is the ^c *courts of the temple*, that is, the publike face of religion is troden vnder foote by these *Antichristian Gentiles*; at least

^b cap. 9. 3. 11.ⁱ cap. 17. 17.^{2.} Thess. 2. 11.^k cap. 13. 4.ⁱ *Volat.* l. 25.

fol. 300.

^m cap. 13. 2.^{2.} Thess. 2. 9.^{cap.} 13. 5.^{cap.} 11. 2.^a *Orig. Ephes.*^b Brought in*Dan.* 12.^{cap.} 12. 14.^c cap. 11. 2.

Antichristian times;

beast out of the bottomlesse pit.

NISOAH EVANGELICA.

least in some place. And these also are the last of these ^d two ¹ Dan. 8. 14. thousand and three hundredth yeares, spoken of by *Daniel*, N.B. Da. 8. 1. which beganne in the third yeare of *Belshazzar*, which was 488. yeares before the birth of Christ. And this 42. months ^e brought Count 1260. yeares, is to begin in the Papacie of *Pelagius* 1. ^f Ann. 560. who brought in the fained superstitions of the Gentiles into the Church; so that they ende 1820. All these things will appeare in histories following.

The Complement.

In the time of *Pelagius*, who, as an *Angel of the bottomlesse pit*, brought newes into the world, that as it was among the Gentiles a thing much beleueed; so it was true among the Christians, that the living were able to helpe the dead by Masses, &c. ¹ was borne *Mahomet*.

He hauing bene acquainted with the opinions of the Christians, Jewes, hereticks; &c. by *Iohn* a monke of the order of *Benedict*, and *Sergius* a *Nestorian* was instructed so, that he looked about how vnder the pretext of religion he might bring the *Arabians* subiect vnto him; his religion he boasted to be reuealed vnto him by *Gabriel* the *Angel*. The scope whereof is, with extreame remedies of fire and sword to bring all to his law. In his law hee promiseth a new way to bring men to paradise, and deliuer them from the paines of hell, &c.

John II. repaired the Churchyards of the Saints and Martyrs. *Narfes* grew discontent for some indignities offered vnto him by the Emperour and the Emperesse, & complaints of the Romans, retired himselfe to *Naples*, where he expected the comming of the *Lombards* whom hee had sent for to possesse *Italie*. This Pope got *Narfes* to Rome fearing the hurt of *Italie* by his alienation; and made him Consul: so that there was great and inward friendship betweene the Pope & *Narfes*. *Italie* in this Popes time was freed from the yoke of *Constantinople*, and the Romans began

The beast riseth out of the Sea

the bottomlesse pit,

PISCAR EVANGELICAL

to rule by *Patricij*, for the deadly wound of the beast was healed.

* The office of the Exarchie of *Ravenna* was instituted; his office it was to confirme the election of the Pope. of *Rome*. *Michaels* red horse caused that *Italie* was afflicted with many slaughters by the irruption of the Barbarians, the *Sueni* in *Galatia* are converted from Arianisme.

Ann. 576.

b Genes.

Benedict I. the Lombards invade all *Italie*, and there was great famine by *Michaels* blacke horse. The *Spaniards* converted from Arianisme, and the profession of Monkes came first into *Spaine*.

Ann. 580.

* Fast. Temp.

* Poly. Inu. 5. 4

* Tim. 4.

* Genes p. 65.

Pelagius I. was created Pope without the consent of the Emperour. He enforced Subdeacons to forsake their wives by the diuels doctrine. * In his time *Iohn* the Bishop of *Constantinople* by the consent of *Mauricius* the Emperour, tooke vnto himselfe the title of vniuersall Patriarke. Him first *Pelagius* withstood, and after *Gregorius* I. Many letters beeing sent to and fro; so that it may be said of these two, the Bishop of *Constantinople* and *Rome*, as it was said of the Arians (whose image herein they which call themselves *Catholikes*, now are.) * These two did contend betweene themselves, not for religion, but for primacie, by the overmuch desire of honour, with which their mindes were wholly possessed. But *Pelagius* (finding the Emperour aduerser vnto him herein) decreed that none, no not the Bishop of *Rome* himselfe, should be called vniuersall. And also that no Council should be held without the consent of the Bishop of *Rome*. * *Recaredus* king of *Spaine* abolished Arianisme, & in a Council reduceth his subjects to the Catholike faith. While the Lombards besiege *Rome*, after great stormes and raines, *Michael* by his pale horse pursued them so, that there came the pestilence, which caused the plague sore in the flanke, as a plague for those that despised marriage, &c.

* Soc. 5. 22.

Soc. 3. 17.

* Dist. 99. multis.

* Dist. 17.

* Multis.

* Genes p. 65.

653.

* Mass. 13.

179.

Grego.

The beast riseth out of

the bottomlesse pit.

PISGAH EVANGELICA.

Gregorius I.^a surnamed *The great*, continued the opposition against *Iohn of Constantinople* in the matter of the supermacie,^a and confidently said, that whosoever called himselfe, or was desirous to be called *universal Bishop*, was the forerunner of *Antichrist*.^c In humilitie^d (to repress the pride of the Bishop of *Constantinople*) he called himselfe the servant of the servants of God; which title also, his successors did use; but *Antonomastice*, improperly.^e Whereas before time there were no other titles in the Church, but Priests and chiefe Priests: *Gregorie* first devided them into *Patriarkes* and *Archbishops*,^f which difference was brought in chiefly by the *Gentiles*, who had *Flamines* and *Archflamines*, &c.^g He increased two pernicious things in the Church, concerning (the bottomlesse pit) *innocation of the dead*,^h and *prayer to the dead*.ⁱ He first digested in a booke, and commended to the Church by many deceitfull miracles and revelations; to further the new doctrine, which they say is found out of the state of the dead. Herein trusting the reports of some which heard the things reported by others, that some came from the dead. Hereby the Poets fables become good diuinitie; it beeing now acknowledged that the riuer *Acheron* is in hell, where also a iudge sitteth like *Minas*, *Eachus*, and *Radamanthus*; purgatorie in *Aetna*, and in bathes, &c. that the dead might be holpen by masses, burials in Churches, prayers of Monkes, and Priests.^a The reason which here rendreth why so many things are now discovered of the soules of dead men, which hitherto lay hidde, is, that the end of the world is at hand, and as it were in sight. Take heed, and be not deceived, for many will come in my name and say, I am, and the time draweth neere, follow ye not them therefore. In this booke is deliuered this doctrine. As the soule is knowne to liue in the bodie by the motion of the members; so the life of the soule of the Saints, when it is out of the bodie, is to be esteemed by the vertue of miracles. And that the merite of the soule sometimes

Ann. 590.

^a Gench. p. 652^b Epist. lib. 6.^c Epist. 30.^d Gabel. et. 6.^e 30.^f Gentib. p. 662^g Poly. inuent. 4.8.^h Diss. 21. De.ⁱ cretis.^a Melanct.^b Libro dialog.^c Dial. lib. 4.^d 31. 35. 36. 37^e 51. 55. 58. &c.^a Lib. dial. 4.^b 41.^a 2. 1. 1.^b Luk. 21. 3.^c 11. 10.^d Dial. 4. c. 5.^e ibid. c. 20.

PISOAH EVANGELICA.

times is not shewed when it departeth from the body; but is declared more truly after death. (A ready foundation for such Priests and Monkes which had the keeping of the places of burials, to build vp the credit of their impostures, about graues, as if they were miracles. And for them to obtrude vnto the world, whom they liked, to bee onely reputed as Saints.

- This booke of Dialogues, is so contrarie to the *Revelation* of Saint *Iohn*; that it may iustly be ^e called the *Revelation* of *Antichrist*. This kinde of learning serued so to raise the beast out of the bottomlesse pit; that some doe say, that *Gregory* (to shew this power of the beast in the bottomlesse pit) retalled *Traian* ^t from hell, baptised him and sent him to heauen; *Acup* full of abominations, &c. He was ^e angrie for breaking of images, and called them lay mens bookes; which were to be kept, because the *Gentiles* vsed them to reade vpon. He ^h forbad to destroy the Temples of idols, or to remoue the manner of the *Gentiles* worship; ⁱ but required to continue the external mirth, to allure the people to serue God. He; worse then the heretikes called *Collyridiani* that worship the virgin *Mary*, carried the ^k image of the virgin *Mary* in procession (as the *Gentiles* did their gods) to drine away the plague. He instituted the ^l worship of the crosse, barefoote on good friday, and remitted canonically penance; and promised ^m cleane remission of sinnes; to such as frequented Churches on set dayes (that men might be allured to worship the *Dragon*.) He made a dangerous decree ⁿ of this heresie, that like the *Maniches* *Electi*, the Clergie should not haue knowledge of their wifes; but when more then sixe thousand childrens heads were brought vn- to him out of his fish pond; he confessed his owne decree to be the cause of this murder; and condemned his owne decree. He ^o miraculously terrified *Mauricius* the Empe-
ror, by one ^p who in the habite of a Monke, stood with a
drawne
- ^a 2. Thes. 1. 6.
^b Pet. de Natal. & alij.
^c Lib. 9. epl. 9. 71.
^d Beda. Eccl. hist. lib. 1. c. 30.
^e Epiph. l. 3. 2. heres. 79.
^f Mass. 13. p. 180.
^g Genes. p. 660.
^h Poly. inuent. 2. 1.
ⁱ Par. Abb. Vrsipin epla. Hylderici. c. 1. p. 414.
^k Pet. de Nat. 7. Otho Fris. l. 5. c. 7. Mass. Ab. Vrsip. & c.

Wrath of fornication

follow the beast.

PISCAN EVANGELICA.

drawne sworde, and shaking it foretolde that he should be
 slaine with the sworde, for persecuting of Pope Gregory,
 from which sentence, neither by almes, prayers, nor teares,
 he was deliuered (*but was caused to drinke of the wine of the
 Wrath of the whore, and she is drunken with blood*) for both
 himselfe, his wife, and children were murdered by Phocas.
 Which ^a was no sooner don, but Gregory (as accessory) with ^a Lib. 11. Epist.
 the Clergie, sung *gloria in excelsis; letentur cali, & exultet* 1.36.43-44
terra, for ioy; caried the images of Phocas, and Leontia his
 wife, into the Church of *Casarius*; the whole Clergie shou-
 ting for ioy, and singing *Exaudi Christe; Phoca Augusta,*
& Leontia Augusta vita. And as the forerunner of *Anti-*
christ wrote to *Leontia*, to make especially *S. Peter* the pro-
 tector and patrone of the Empire in earth; and intercessor
 in heauen. (meaning that the Bishop of *Rome* should be in
 greatest estimation) (*for the beast riseth out of the earth*) This
 Pope like the ^b *Maniches* which preferre apocrypha ^b Aug. bar. 46.
 writings before the new Testament, esteemed the foure
 generall Councils as the ^c *four Euan-gelists*; and like *Mon-* ^c Dist. 19. sicut.
ianus the heretike ^d accursed euery one, which brake the ^d Regist. lib. 1.2.
 least thing, which the Pope commaunded, and obeyed it
 not altogether. He caused ^e the auncient monuments in ^e Volat. lib. 2.2.
Rome, to be cast into *Tiber*; least by their beautie, they should ^f 251.
 distract men, from the religion newly instituted. In his ^f time ^f Aug. Curio.
Mahomet doth openly professe himselfe the onely Pro- ^{l. 1. Geneb. p.}
 phet of God; and that whosoever durst gaine say his law, ^{655.}
 should be slaine. Many of his kinsfolkes, allies, friends and
 clients, who were throughly perswaded: that he was such a
 one indeede, as he professed himselfe, and would seeme to
 be; followed him in the yeere 593. So in the West, the
^g *Lombards, English, Spaniards, Venetians, Ligurians, &c.* re- ^g Geneb. p. 661.
 ceiued the faith of the Church of *Rome*, and followed her.
 This Pope ^h sent *Augustine* into *England*, to conuert the ^h Bede. Eccl.
 English men. They which were sent (like those that built ^h 1.1. cap. 23.
Babel) ^{27.}

Babylon:

The beast riseth.

PISGAH EVANGELICA.

Babel neither vnderstoode the Scriptures, nor the language of the people. The first point of religion which they shewed was this. They spread forth a banner with a painted crucifixe, and so came in procession to the King, singing the Letanie in a strange tongue, and shewing some (deceitfull) miracles. He laboured to reduce the whole land to the example of *Rome*, as *Montanus* did all Churches to *Pepusa*, &c; and therefore became enemy to the seven Churches of the *Britons*, who followed the custome of the East Churches; and would not submit themselves to his pride, but (cast him out and measured him not as a man of God) because he learned not of *Christ* to beare his yoke, who was humble and meeke. He wrote to *Augustine*,^a that the Clergie should in *quingagesima*, abstaine from flesh, milke, meates, and egges, which^b meates the *Manachies electi* or priests forbare. There were in *Rome* such as vsed a sweete and delightfome modulation of the voyce at Masse; which *Gregory* forbade vnder the paine of a curse. Some thinke that the manner to account from^d *Christ*, began to be of force onely about the yeere.600.

Sabinianus, an vtter^e enemy to the proceedings of *Gregory*, whom he blamed for spending the patrimonie of the Church, to get the peoples fauour. This Pope^f did nothing worth the marking; but that he deuised belles, and sancebelles. The *Greeke* tongue is altogether corrupted in his time; and so the tongue of the new Testament, is become barbarous to these builders of their new *Babylon*.

Boniface the third hardly and with much contention, obtained of *Phocas* the murtherer, that the Church of *Rome* should be head, as mother and lady of all other Churches; that one might be set ouer the rest, and haue chiefe authoritie, as it was among the^h *Druides*. And asⁱ *Enlasmus* the *Arian*, entreated the *Arian* Councell at *Antiochia Caria*, that he might haue the primacie for keeping vnitie. Thus

Phocas^a Bed. eccl. hist.

l. 2. c. 1. dis. 15.

4. denig.

^b August. de

heres. 45.

^c Ex regis. lib.

12. f. 235.

^d Geneb. p. 562.

Anno 604.

^e Lib. 22. v. 10.

1st.

^f Geneb. p. 664.

Anno 607.

^g Sab. En. 8.

lib. 6.

^h Caesar belli.

Gal. 6. p. 138.

ⁱ Sax. 7. 2.

The first Angel at Euphrates, *for murder, &c.*

BISGAH EVANGELICA

Phocas made *Rome* the mother of Churches, and so he wor-¹ *178p. p. 156.*
~~stopped the beast.~~ This ¹ Pope opening his mouth first vsed *Blands. Epit.*
 the termes of *Volumus*, and *Inuolumus*, we will and command, ¹ *Sab. 8.6.*
 as words of the Popes approbation. In *Suenia* ² are Chur-² *Genes. p. 667.*
 ches planted.

Bonifacius the fourth obtained ² of *Phocas*, the Temple *Anno 608.*
 built by *Domician* called *Pantheon*, because it was dedica-² *Fris. 5.2.*
 ted to all the *Romane* gods, and turned it into the Church of *Poly. June. 6.6.*
 Saint *Mary*, and all the Saints. A fine, ² similitude of euill ² *Fase. Temp.*
 institutions of the *Pagans*; the (supposed) holy spirit, knew
 to chuse a holy armie; where the heathen worshipped di-
 aels; there the *Christians* worshipped all the Saints; as ma-
 king a medicine of a poyson; so is one art deluded with an-
 other (but rather this Pope declareth that Church to be the
 mother of abominations, that conceiue by the *Pagans*). The first Angel
 In his *P* time, *Cosroe* King of *Persia*, (who had married *Mary* at Euphrates.
 the daughter of *Mauritius*, and for her sake was baptised, de-² *Curio. lib. 1.*
 testing the disloyal falsehood, and treachery of them which
 had elected so wicked a man as *Phocas* to bee their Prince,
 seeing he was polluted with the bloudie murder of his so-
 ueraigne, repursing them as accessarie to the same horrible
 and bloudy fact, and conspiracie;) prepared a great armie at
 the instigation of his wife, to reuenge the death of his fa-
 ther in law. (That in her, that is *Rome*, might he found all the
 blood that is shed.) This *Phocas* disposed al things in secret, ² *Hist. ant. & c.*
 by his Courtiers, after the *Persian* manner. They heard Am-² *Pom. Lat. pag.*
 bassadors, suspended iustice, gaue offices; which is the worst, ² *128.*
 and most miserable course, that he which ruleth can take.
 For the court snoakes, are wont to hurt very grievously.
 They were most in his fauour, which most vexed the people
 with vsariable rapine and courtesnes. He was ² also guil-² *Genes. 669.*
 tie of many rapes, murders, and adulteries &c. In his time
² therefore, *Cosroe* soundeth an alarme, entred, and spoiled ² *Fris. 5.2.*
 many of the *Romane* prouinces, *Syria* *Palestina*, *Phoenicia*, *Genes. p. 667.*
Cappadocia,

The first Angel at Euphrates for murder, &c. The Gentiles.

PISCAR EVANGELICA

Cappadocia, Paphlagonia, in the East. And pursuing his cruel-
tie, with incredible successe, he would not bee entreated by
Melant. Go. Heratius to peace; except the Christians would cease to
worship Christ crucified; and worship the sunne as the Per-
sians did: for their tales are like unto Serpents, &c.

Dens dedit a Subdeacons sonne. The Romans are at
discord for the choyce of the Pope; he is said to have elen-
sed a leaper with a kisse; and authorised harlots, and wic-
ked persons, to be witnesse in causes of *Simonis*. The Duke
of *Banaria*, the Duke *Boson* with his armie in *Austria* are
baptised.

Bonifacius the fifth commaunded Altars, and Churches
to be sanctuaries for murderers, &c. whence they might not
be drawne by force; in imitation of the Temple of *Meloy*,
which was made in *Athens*, by the nephewes of *Hercules*.
He required sacriledge to be punished with a curse; and
first commaunded that Monkes being priests might binde
and loose. *Mahomet* maketh his full expedition for his
religion, and began to give lawes.

Honorius tooke the brass tiles from *Romulus* Temple,
to couer Saint *Peters* Church. He inuited many Churches
with siluer and golde; he instituted the feast of the exalta-
tion of the crosse, by the example of the East. Him Pope
Adrian reporteth to have been an heretike; wherefore he
was condemned in the sixth Councell of *Constantinople*,
Act. 12. & 13. For defence of whom *Genebrand* saith, it is
one thing for the Pope of *Rome* to bee an heretike in his
owne person, and whatsoeuer is worse, he may be; or haue
been: and another thing in the iudgement of faith, and
promulgation thereof, to define against the faith. This last
he cannot doe, for the force of the chaire (as he steameth)
is such, that it constraineth them that thinke and doe euill
things, to speake those things which are good and true.
(Thus followeth he the beast.) As though to write letters, in
the

Fornication, murder, theft.

The second Angel at Euphrates.

PISGAH EVANGELICA.

the approbation of a capitall heresie (which *Honorius* did) be not a definitue promulgation against the faith. *Ghent* is converted. *Heraclius* ^a the Emperor married his neece, ^a *Melanct. Sabl.* of whom he had children incestuously, and gaue himselfe to ^{E. 36.} diuinish artes. *Mahomer* ^b and his *Saracens* being robbed ^b *The second* of their pay by the Emperors paymasters; and reuiled as ^{Angel at Eu-} dogs (that in *Rome* might be found the blood of all that were ^{phrates.} slaine) gathered head, and by force and doctrine (by head ^{Cursu lib. x.} and tayle) cruelly troubled the *Christians*; and vnto the Emperor and other Princes he sent letters sealed with this inscription, *Mahomet the messenger of God*; requiring them to submit themselues to his religion; and to esteeme him the highest Bishop. Which when the Emperor refused to doe, hee ^c spoiled the Empire, slew 150,000. of the Em- ^c *Fris. 5. 9.* perors souldiers, tooke *Arabia*, *Damascus*, *Phenicia*, *Syria*, *Mesopotamia*, *Egypt*, *Africa*, and after that *Persia*. Against ^{Genf. de Orig.} whom *Heraclius* loosed most fierce and barbarous nations ^{3 p. 121. Ge-} from the *Caspian* mountaines and seas, whom *Alexander* the Great shut vp.

^d *Seuerus* was confirmed by the Exarch of *Ramenna*, ^e who ^{Anno 637.} robbed the *Lateran* treasure: Hee was bountifull to the ^d *Bloudi Epit.* Clergie, diligent in the regiment of the Church; which he ^e *Faste Temp.* maruelously beautified with ornaments and monuments. The *Almaignes* ^f are conuerted to the Church of *Rome*. ^f *Genes.*

^g *Iohn* the fourth redeemed many captiues with the ^{Anno 638.} Church treasure. *Ierusalem* is taken and wasted by the ^g *Genes.* *Sar-* ^h *Vulphgan.* *acens*; as was *Antiochia*, and the rest of *Syria*.

ⁱ *Theodorus* a Bishops sonne, he was very circumspect for ^{Anno 640.} the dignitie of religion. The Emperor groweth vile and ⁱ *Platina.* hatefull, both for heresie and sacriledge; and also because in his time the Empire of the East declined through the *Saracens*. He easily absolued *Pyrrhus* the ^k Patriarke of *Constantinopole* from his heresie, gaue him a forme of profession, and sent him home; when *Pyrrhus* had platted the death of the ^k *Cath. E. 3. l. 6.* ^{sol. 178. a.}

Fauour. Lying signes.

Gentiles. i. Angel.

PISCAR EVANGELICA.

¹ Genfr. de
Tur. orig. 3.
p. 122. 123.

^m Hailton.

^a Sabellianus.

^b Pantalion.
Geneb.

^c Anno 646.
Geneb.

^d Massius. Pla-
tima. Sabelli-
anus. Bergom.

^e Pantaleon.

^f Dist. 27. Dia-
conus.
^g Bergom.

^h Poly. Inuent.
45.

ⁱ Leuit. 19. 27.
^k Velpogan.
^l Geneb.

Anno 691.
^m Pantaleon.

Emperor *Constantine*, which vpon his returne he executed with the assistance of *Marina* the Empreffe. The ¹ *Saracens* take away from the *Grecians*, *Cilicia*; and became Lordes of all the countries thereabout, excepting the kingdome of ^m *Abcas* which is *Georgia*, and the countrie of *Armenia* (which two countries are not in the catalogue of those that condemned *Athanasius* at *Tyrus*) whereof see before. This Pope, by his ^a sentence depriued *Paul* of *Constantinople* for heresie; but he kept his place by the Emperors fauour. He beautified and buile Churches. In his time, falling in ^b lent was thrust vpon the *English-men*.

Martinus the first sent ^c Legates, to withdraw the Empe-
ror and *Paulus* the Patriarke of *Constantinople* from heresie. The Emperour banished his Legates, sent his *Exarch* into *Isalie*, to peruert, or take, or kill *Martine*, and spreade the heresie. But the Pope ^d was so fauoured by the people, and a Councell then held, that he could not be hurte by the *Exarch*, and the murtherer sent to kill the Pope, as they say, was stricken blind. The Pope was after apprehended by fraude, and banished, where he died, glorious for miracles. He reprov'd ^e the heathen customes of his time, which yet continued, as trimming vp of houses at *Newyeeres* tide, with greene boughes &c. He ^f would not haue Deacons ordeined, except they would vow chastitie (that is abstinence from mariage) and required the Clergie to ^g bee shorne. The Priests ^h shauen crownes, seeme to bee taken from the *Egyptians*, whose Priests were customably shauen, in token of sorrow for the death of their god *Apis*. I thinke it forbidden in the ⁱ law. The ^k *Saracens* subiect the greatest part of *Affrica* to their Empire. They ^l much diminish the *Romane* Empire, and encreased the *Saracenicall* Empire. *Rhodes*, with the Iles about it, is taken; *Sicilia* wasted, they inuade *Europe*, waste *Cyprus*, and *Aradus* &c.

^m *Eugenius* the first decreed, that no Bishop might con-
uert

PISOAH EVANGELICA.

uert the Church goods to his priuate vse; and that * Bishops * *Volater. Gen.*
should haue prisons to punish the faults of the Clergie. *neb.*

Vitalianus brought * Songes and Organes into the *Anno 657.*
Church; and now God *P* is serued with like musicke, as was * *Genes. p. 685.*
the image which *Nabuchadnezzar* set vp. How it standeth *p. Moris. pap.*
with *Gregories* decree against the modulation of the voice, *p. 168.*
I doe not see. *Constans* * the Emperour forsaketh his heresie, * *Ex Regist. l.*
and dedicateth to Saint *Peter*, the Gospell, richly decked * *12. f. 235.*
with precious stones. He purposed to haue * translated the * *Genes. p. 688.*
seate of the Empire to *Rome*; but he could not; but * he spoil- * *Sab. En. 8. l. 6.*
led *Rome*. I could * not hitherto finde, that at any time the * *f. 179. b.*
Church of *Rome*, had fullie the dominion of the Citie, and * *Falsc. Temp.*
other things, which *Constantine* (is said) to haue giuen vnto * *f. 60.*
it; except in the time of some few, and these the most
naughtie Princes. Yea this *Vitalianus* had a greater fauour,
that this bad Emperour did confirme the priuiledges of the
Church, which notwithstanding, he presentlie brake againe.
Then the * *Mahometanes* wasted *Sicilia*, *Cyprus*, threatned * *Genes. p. 687.*
Italie, thrust the law of *Christ* out of *Affrica*, constituted
their impietie through *Affrica*, and *Asia*, and attempted
to bring it into *Europe*, and trod vnder foote the holy land. *Anno 671.*
deo. datus, * cured a leper with a kisse. He * and his success- * *Genes.*
for *Donus* laboured to encrease the honor and magnifi- * *Platina.*
cence of the Church and Clergie. The * *Saracens* spoyle * *Genes. p. 690.*
Syracuse, *Thracia*, besiege *Constantinople*, and cary away
many prisoners from *Africa*. *Donus* reconciled * the * *Bergomensis.*
Church *Ranenna* to *Rome*. In his time it is reported, that the
* soule of *Dagobertus* King of *France* was scene taken out * *Plati. f. 94. b.*
of the hands of diuels, who were carying him to hell, by
Dionysius, *Mauritius*, and *Martine*, whose temples he hono-
red while he liued (newes out of the bottomlesse pit to helpe
the beast to rise from thence) (vpon this sorcery and lying
miracle) 270. ships * of the *Arabians* filthily waste the sea- * *Genes. p. 691.*
coasts of *Spaine*.

The beast riseth.

Idolatry. Gentiles.

PISGAH EVANGELICAL.

Anno 660.

Volat.

Geneb.

Fasc. Temp.

Frisia. 5. 12.

Masse. 14. f.

153.

Abb. V. sp.

p. 153.

Geneb. p. 692.

Caranza. Com.

Const. 6. ca. 82.

Poly. inuen.

6. 16.

Ma. 44. 20.

Hab. 2. 18.

Ierem. 10. 15.

Polyd. in.

uen. 5. 1.

Abb. V. sp.

153. D. 53.

Agath.

Gen. 11. 7.

Geneb. p. 692.

Fasc. Temp.

f. 61. dist. 19.

Sic.

Dist. 63. Agg.

160.

Anno 684.

Geneb. p. 694.

Agatho clesed a leper with a kisse. He ^h instituted a new office for the *Romane* Church treasure (for this beast bath Bearesfeete.) *Raenna* ⁱ gaue obedience to the Church of *Rome*; being taught, that it is not good to kicke against the pricke. There ^k was held a Councell at *Constantinople*. The Pope ⁱ craued of the Emperour to stand fast in the catholike faith. The Emperour requesteth the Pope that laying aside all cauils, the Churches might be vnited by the vnitie of faith; and commaunded the ^m Bishops, that laying aside philosophicall disputations, they should enquire of the faith with peaceable conference, and deliuered them bookes of the Fathers out of the librarie of *Constantinople*. In this Councell, the *Latine* and *Greeke* Churches were ^a reconciled. The Bishop of *Rome* was to be called vniuersall Bishop; and the Bishop of *Constantinople* should write himselfe vniuersal patriarke. It was ^a also decreed, that images should be receiued into Churches, and worshipped with great reuerence as a thing wherby the laity might be instructed (with lyes) as in steede of Scripture; and that incense might be burned, and tapers light before them. This hanging vp of tapers came of an old Pagane fashion of sacrifices, that the Pagans offered to *Saturnus* and *Pluto*, &c. The ^r Popes *Legat* said Masse at *Constantinople* in *Latin* (that one ^r vnderstand not anothers language.) When the Emperour had consented to worship the Dragon, (by setting vp idolatry) the *Bulgarians* ^r inuade *Pannonia*, and *Thracia*, ouercame the Emperours armie, and much rented the Empire. This Pope ^a required the Popes decrees to bee receiued as confirmed by the diuine voyce of *Peter* vnto ^a him; the Emperour sent backe the mony which he was wont to receiue of the Popes for their confirmatiō. But vnder condition that there should bee a general decree, that none should bee ordained Pope without the Emperours knowledge and commandement.

Let the second ^a skillfull musician; he instituted the kissing

Michaels red and blacks horse.

Idolary of the Gentiles.

PISGAH EVANGELICA.

sing of the Pax, and brought the ^a Bishops of *Ranenna* into ^a *Platina*. obedience and subiection; which before held themselves equall with the Popes. He gat such good opinion, that at his death al men wept for him as for their father. He ^b by twelue ^c *Gobel. a 6.* compurgators cleared himselfe of certaine crimes, that were ^c *cap. 35.* objected against him.

Benedictus ^e the second (is said to haue) obtained of the *Anno 646.* Emperour, that whom the armie, and Clergie, and people ^c *Genob.* of *Rome* did chuse, should be esteemed the vicar of *Chriff* (as if it were in man to substitute a vicar for *Chriff*.) Though he wanted the consent of the Emperour or his *Exarch* of *Ranenna*. He ^d repaired many Churches, with great charges. ^d *Fase. Temp.* In his time ^e was a great pestilence. The *Saracens* invade ^e *VVolpbg.* *Libia.*

Iohn the fifth appointed ^f the Pope to be consecrated by *Anno 687.* three certaine Bishops, which custome continueth. ^f He ^f *Genob.* wrote a booke of the dignitie of the *Pall.* ^f *Bergom. 10.*

Conon was ^h created Pope by the *Exarch* (where was then *Anno 698.* the graunt made to *Benedict*, two yeeres before?) the ^h *Pantaleon.* ⁱ armie and Clergie chusing others. He was esteemed *Angel.* ⁱ *Platina.* like for his vertue. The ^k Emperour *Iustinian* receiued much ^k *VVolpbg.* damage by the *Saracens*.

Sergius the first was ^l made Pope by sedition; and in his time was a great schisme in the Church; both for the election of the Pope; and because two ^m generall Councils dissented: *Iustinian* the ⁿ Emperour, sent the Generall of his warres to take this Pope prisoner; because he would not subscribe to the Councell, for correcting the sixth Councell at *Constantinople*; but the Pope was rescued by the souldiers of *Ranenna*, and the places adioyning; and his Generall beate from *Rome* with contumelies and iniuries. He repaired ^o Churches, and conuerted the *Saxons*. (As it is reported) ^o *Platina.* the ^p Lord reuealed vnto him a case of siluer, in which he ^p *Mass. 14. p. 1.* found a good peece of (that he supposed to be) the crosse ^q *194.*

PISGAH EVANGELICA.

^a Abb. Vrs. p. 155.

^a Wolph.

Ann. 702.
^a Platin.

Ann. 705.

^a Blond. Epit.
^a Geneb. p. 703
^a Platin. f.
101.
^a Wolph.
^a Bergom. 10.

Ann. 707.
^a Fast. Temp.
^a Geneb.

^a Abb. Vrs. p. 155.
Frisin. 5. 14.

Ann. 707.
^b Plat. f. 103. b

^a Frisin. 5. 14.
Geneb. p. 706.

of Christ; which ^a was carried into *Constantines* Church, and worshipped of all the people. As the heardsman found the sword of *Mars*, and gaue it to *Attilus*. The Romans (vpon this idolatric) ^a beeing ouerthrowne by the Saracens, the name of the Saracens encreased, and the dignitie of the Romans was exceedingly diminished.

Iohn the sixt, interposed ^a himselfe betweene the souldiers of *Italie*, & the *Exarch*, whom the souldiers would haue slaine for fauouring the Popes, more than the Emperours.

Iohn the seauenth, in his ^a time the *Lombards* gaue a great donation to *S. Peter* of the lands betweene *Genoa* & *France*: ^a *Genebrard* (with some others) saith, that he restored it. But ^a this hath no credible author, but is *palea*, that is, chaffe without wheate. The ^a *Saracens* againe possesse *Affrica*. This Pope ^a beautified Churches with pictures, and histories of the Saints.

Sisimus held ^a the seate by schisme. In ^a his time the king of *Spaine*, a flagitious man, fearing the alienation of his subjects, and a rebellion by meanes of the Bishops; pulled down the fortifications of his land: *Egypt* and *Affrica* are wasted by the *Saracens*. *Iustinianus* ^a the Emperour restored to his Empire, apprehended them that cast him out, caused them to be drawne before him in the streetes; and treading hard vpon their neckes, the people cried, *thou hast walked on the lyon and the basiliske, and trode vpon the lyon and the Dragon, &c.*

Constantinus was ^b so fauoured by *Iustinian* the tyrant, that because *Felix* the Archbishop of *Raenna* would not giue the Pope money and obedience for his ordination; the Emperour burned out the Archbishops eies, by causing him to looke into a bright brasie panne in the sunne (and so *Felix* drinketh of the wine of the wrath of her fornication.) He ^a sent for the Pope to *Constantinople* and honourably entertained him, confessed his sinnes vnto him, craued, and obtained absolution;

Woe of her fornication: Woe by 1. angel for idolatrie, fornication.

PISGAH EVANGELICA.

solution; and first of any Emperour kissed the Popes seete,
 * and confirmed the Popes priuiledges and decrees (*worship-^e Frisig.
 ping the beast.*) But ^f when the Pope was gone, hee reuoked ^f *G'neb.*
 that confirmation. * The diuellish rite of kissing the seete of ^e *Polyd. Jnu.*
 the Bishop of Rome, tooke his originall of the manner of 4-9.f.97.
 the Romanes; who when they were Pagans, vsed to kisse the
 seete of the Priests; and other nobles, &c. *Dioclesian* made
 the commons stoope to kisse his seete. This Pagan example
 our Christian Bishop, and Gods Vicar, full vngodly, and vn-
 goodly doth counterfeit.

^e *Phippicus* the Emperour holdeth a Councell, reiecteth ^e *Frisin. s. 19.*
 the sixt Councell at *Constantinople*, and pulled downe images. ^h *Platin. f. 104*
 But this Pope ^h held a Councell at *Rome* for images, against ^a
 the Emperour, and excommunicated him: confirmed the
 decree of *Agatho* for images, decreed ⁱ that no money ⁱ *Abb. V'sp.*
 should be currant which had the name of an hereticall Em- ^{p. 156.}
 perour vpon it, nor his letters, name, or figure receiued; nor
 his image carried into the Church, nor his name remembered
 at Masse. *Thus doth the beast labour to establish the worshippe of
 the Dragon, and the Emperour drinketh of the wine of the forni-
 cation of the great whore.*

^k *Roderike* king of *Spaine* defiled the daughter of his liefe- ^h *Curio.*
 tenant *Julian*, who for his fornication called ^l the *Saracens*, ⁱ *cap. 9. 221.*
 who subdued and possessed the greatest part of all *Spaine*.

Gregorius the second, ordained to ^m fast and say Masse the ^{Ann. 714.}
 fist day of the weeke in Lent, which Pope *Melchiodes* for- ^{= Fast. Temp.}
 bad. Note that about these times, the Popes began to bee
 great in temporalities, as also to translate the Empire from
 one nation to another. For in ⁿ his time *Leo* the Emperour ^{= Frisig. s. 18.}
 caused the images of God, and the Saints to be burned, and
 many that resisted him herein, to bee executed. Wherefore ^{= Gabel. a. 6.}
 * Pope *Gregorius* perswaded *Italie* and *Rome* to depart from ^{cap. 37.}
 his Empire, by open rebellion; and deliberated of choosing ^b *Ept. B'on. d.*
 a new Emperour, deposed the ^c Magistrates of the *Exarchie*, ^{i. lib. 10. f. 13. b}
 and ^c *Gentib. p. 709*

PISOAN EVANGELICA.

& every citie chose them Dukes, & so the Exarchie continued vnder tenne Princes, or hornes. He excommunicated the
 * *Frising.* 5. 18. Emperour, and forbade the ^d Italians to pay any tribute vnto him. The Saracens besiege *Constantinople*, but when the citizens cried vnto the Lord, they departed, oppressed with famine, colde, and pestilence; whereof are reported to die 300,000. the Emperour faring nothing the worse for the Popes excommunication. And whereas the Popes left the Emperours and were receiued into the league of France, the
 * *Mass.* 14. p. 199. *Geneb.* ^e *Platina.* ^f *Geneb.* p. 708 709. 713. Saracens came into France with their wiues and children and families, spoiled *Burdenx* and *Poillieus*. Many Germanes ^f came to Rome and are baptized by the Pope. Lowe
 * *Germanie, Westphalia, and Frisia*, by the preaching of *Boniface*, whom the Pope sent thither, and by *Martellus* meanes, receiue the faith of the Church of Rome. The king of England gaue out of euery house in all England a pennie to the Pope. One *Syrus* seduced many Iewes, saying that he was *Christ*.

Gregorius 3. gathered a ^h Councel, and decreed that images are to be continued in the Churches. Contrarily, ⁱ *Leo* the Emperour pulled images downe; whose example also *Constantine* and *Leo* his successors did follow. The Pope by the consent of the Clergie of Rome, depriued ^k the Emperour of Christian communion. The Emperour confiscateth the patrimonie of the Church of Rome in *Sicilia*. In ^l the troubles of Rome by the *Lombards*, this Pope called in *Martellus* a French, leauing the custome to craue aide of the Emperour. For now the ^m Popes doe as the *Arians* were wont, namely, apply themselves to them that were of greatest power. And because the temple ⁿ of *Iupiter Dodonau* was wont to be much frequented by the Gentiles for helpe, which they there receiued by touching of *Pyrrhus* great toe, there kept in a gilt boxe, because miraculously it was vnturned when the rest of his bodie was consumed with fire.
 The

^{Ann.} 730.

^h *Epit. Blond.*

ⁱ *Platina.*

^k *Geneb.* 715.

^l *Platina.*

^m *Soc.* 2. 29.

ⁿ *Abb. Vysp.*

Pf. 19. 20.

PISGAH EVANGELICA.

The Pope would not haue his *S. Peters* any whit inferior to it. For ° he built a chappel in *S. Peters* Church, in which hee laid vp some reliques in a manner of all the Saints, and caused Masse to bee said there euery day. He also brought the clause of reliques into the Canon of the Masse. The *Saracens* are called into France, where they spoile the Churches, and waste all places from *Burdenx* to *Poitteurs*, & bringing with them their families.

Zacharias 1. in ° his time *Constantine* the Emperour defaced images, and carted the Monkes for whoredome. *Pipin* ° ambitious of the kingdom of France, sent to this Pope to know whether it were more meete that he which safe secure at home, or hee that did vndergoe the charge of the kingdom, should beare the name of king. For *Pipine* and his ° ancestor had vsurped the administration of the kingdom of France, perswading the king to retire himselfe, to meddle with nothing, so that he was but as a cipher. The Pope ° commandeth the people of France to receiue *Pipine* their king: and first (of any Pope) began to ° absolue the French men from their oath made to *Childericus* their king, and ° annointed *Pipine* king by his Legate *Boniface*. Thus was ° *Childericus* deposed and *Pipine* aduanced, because hee was most for the profit of the Church of Rome. For ° the glosse vpon the Canon, where this storie is supposed to be cited, 249. yeares before it was done, saith, that the Emperor ° may be deposed for any thing; wherefore he is to be deposed, if he be lesse profitable. This *Boniface* ° wrote vnto the Pope, asking his aduice in many things. For he held and said that if the Pope be neuer so badde, neither doing, nor speaking any thing that is good, so that hee carrie with him innumerable soules to hell to be tormented with the diuell, none may blame him. (Thus doth he giue the *beast power to doe what he list*.) This *Boniface* complaineth in ° his letters of the whoredomes, drunkenesse, and negligence of Bishops,

Berge. 10.

Genes. p. 716

1 Wolsb.

Mass. 14.

Ann. 741.

Mass. 14. p.

200.

Frisin. 5. 22.

Genes. p. 668.

Gobel. et. 6.

c. 37. f. 186.

Genes. p. 720

Gobel.

Fast. Temp.

15. 9. 5. Alins

Dist. 40. ca.

Si Papa in

glosa.

Dist. 40. si Pa.

Caran. f. 303.

304. 306.

Follow the beast.

Woe by the 3. Angel for thefts.

PISCAR EVANGELICA.

shops, of the heathen customes of the Gentiles continued in Rome, of the grosse ignorance of Priests, whereof one (*like the builder of Babel*) baptizing a childe in latine, which he vnderstood not, said, *Baptizo te in nomine Patria, filia, & spiritus sancti*; Hee also complaineth of ^c the whoredomes of Nunnes, and he brought in Priests vestures and ornaments. *Constantinus* the ^d Emperour that pulled downe images, and persecuted that kinde of worship in the East, prouided and ^e sent a great Navy against the *Egyptian Saracens*. *Ina* king of West ^f Saxons made his land tributarie to the Pope, giuing his power to the beast.

Stephanus the second, was ^g carried on mens shoulders, being troubled by *Aistulph* king of *Lombards*, getteth leaue of *Aistulph* to goe into France. Vpon ^h his comming hee absolueth *Pipine* from his oath made to ⁱ *Childericus* his Soueraigne, and annointeth him king. So was ^k *Childericus* shauen, and thrust into a Monasterie. Hence the Bishops of Rome doe draw their authoritie of changing of kingdomes from one to another. Wherefore *Pipine* went twice into *Italie*, quieted the *Lombards*, and restored to the Pope his territories. In this expedition *Constantinus* sent his Secretarie, &c. to *Pipine* with presents, as organs, &c. desiring him to take in *Rauenna* to the Emperours vs. *Pipine* answered, that hee ^l came not into *Italie* for his profit, but for his soules health; and therefore would onely gratifie the Pope, the angel of the bottomlesse pit, & the people of Rome with ^m *Rauenna*, and all which the *Lombards* had subdued: and so hee gaue it to *Peters* chaire. The Saracens ⁿ alwaies subiected somewhat that belonged to the Romans: the Romans dissenting with intestine hatred, and onely looking vpon the kings of France: That in her may bee found all the blood that is shed vpon the earth. The ^o Turks the third angell about *Euphrates* break forth of the *Caspian* parts.

Paulus the first, made Pope by schisme. He threatened the Emperour

^c Fox. Marty.
p. 129.

^d Mass. 14 p.

260. Geneb. p.

722.

^e VVolph.

^f Geneb. p. 724.

Ann. 752.

^g Platina.

^h Fris. 5. 22.

ⁱ Gobel. a. 6.

c. 39.

^k Fris. ibid.

Gobel. a. 6. c. 37

^l Platina.

^m Sabel.

Vol. Gen. 3. f.

20.

ⁿ VVolph.

^o The third angel at *Euphrates*. Geneb. p. 726.

^p Gobel. a. 6. c. 39

The Dragon worshipped:

The beast followed.

PISGAH EVANGELICA.

Emperour with excommunication, because he pulled down images. *Salin* & the *Arabian* forbiddeth the Christians to build any new Churches. *Habdatus* Prince of the *Saracens* laith heauie tributes vpon the Christians: hee commandeth the *Iewes* and Christians at *Ierusalem* to be branded with Mahumetane characters. There was so great a drought that fountaines were dried vp.

Constantine the second, a laie man, suddainly made Pope; a tyrant, and a great scandall to the Church of God: by the zeale of the faithfull he was thrust out of the Church, and his eies were puld out. Sure either the Pope or the faithfull erre herein.

Stephanus the third, a man very couragious and skilfull in his businesse, especially in Ecclesiasticall affaires, by a Council he abrogated the decrees of his predecessor *Constantine* the second. And against the Emperour confirmed the worshipping of images. They were all accursed, that by any meanes should contradict it. He commanded images to be perfumed with frankincense after the manner of the Gentiles. The Maniches and Arians call the Romanes Catholicikes and worship the beast. *Abdala* with an hundred ships troubleth the Mediterranean seas, and lamentably killeth the Christians, ouerthrowing the Monasterie *Cassinese*.

Adrianus the first, first sealed his Bulls with lead: Hee called *Carolus Magnus* into Italie. At Rome, at *S. Peters* altar they confirmed an eternall league betweene them both. *Carolus* confirmed his fathers donation, with the more. But *Adrian* called it a restitution. This Pope left the Patronage of the Empire, and by a solemn decree gaue the French king authoritie to choose the Pope, &c. *Leo* the fourth, the Emperour was enraged against such which worshipped images. After the death of *Leo*, this Pope preuailed with *Constantine* the Emperour and his mother *I.*

The Dragon worshipped:

The beast followed.

PISGAH EVANGELICA.

peru to hold a Councel at *Nicea*. An old trick of the *Arians*, that in time men might thinke it the first holy Cosicel there held. In this Councel was decreed the retaining, making, hauing, setting vp, and worshipping of Images, and to salute them in the name of the Lord. So that now Papiſts are worse than the *Collyridians*, for the worship of the image of the Virgin Marie; than the *Gnosticks* or *Carpocratians* for the worship of the image of Christ; than the *Armenians*, for the worship of the crosse; than *Simon Magus*, for Saints; & than *Angelici*, for Angels; than the *Gentils* for reliques. To this purpose like the *m Anthropomorpha*, they incline to him that said, that neither Angels, nor diuels, nor the soules of men were without bodies, (*incorporea*.) ^a The arte of the diuell, in the sight of men to deſiſe mortall nature by images reſembling men, made by arte, &c. *Adrian* to enforce the worshipping of images, writeth to the Councell; in his Epistle he citeth the storie of *Constantines* leproſie, and how *Silueſter* baptized him; which *Volateran* ^o reiecteth for *Apoctrypha* and falſe. This Synode demanded if they receiued the letters of *Adrian*, answered, that they did followe, receiue, and approoue the letters of the Pope of old Rome, (*the beaſt*.) And though *Carolus Magnus* in a Councell at *Franckesfort* ſomewhat qualified the doctrine of images, yet this Councell preuailed alſo in the Weſt; and ſo, *All the world* ^r *wondered and followed the beaſt*. And they worſhipped the Dragon the diuell, by this doctrine of images. The *Saracens* at *Ieruſalem*, in *Natolia*, *Cyprus*, *Cappadocia*, *Galatia*, *Romania*, doe exceedingly afflict the Chriſtians. This *Adrian* forbade the uſe of *Ambroſe Miſſal*, and commanded *Gregories Miſſal* to be uſed in all Churches, but in *Ambroſe Church* at *Millaine*.

^a Aug. de he.
ref. 6.7.

¹ Caran. f. 315.

^{321.}

² ſidor. Etym.

1.8.c.5.

^a Epiph. hereſ.

79.1.3.10m.2.

^o Volat. f. 250.

270.

^r Caran. f. 110.

^q Genes. 736.

740.741.

^r cap. 13.3.4.

¹ Genes. p. 739.

^a Faſc. Temp.

Ann. 796.

^a Faſc. Temp.

Maſſeus.

^a Gobel. 2.6.c.

30.p.190.

^a Leo the third, afflicted by the Clergie, had (as ſome fable) his eies and tongue cut out, which were miraculoſly reſtored vnto him againe. He fledde to *Carolus Magnus* to *Paderborn*.

The little booke open in the Angels hand.

Take the beasts name.

PISGAH EVANGELICA.

derburn, where he consecrated a chappell, which *Charles* did build. *Charles* sent him and his accusers backe to *Rome*, where when hee came to heare the cause, it was answered him, that *No man*, especially *No laie man* might iudge the Pope. Wherefore *Leo* purged himselfe by oath, and was restored, and his aduersaries were punished. For this cause *Leo* ^a *Platina*, considering that the Emperour of *Constantinople* could hardly defend that name, crowned *Carolus Magnus* Emperour, and so was the ^b Empire translated from the East into France. ^c *Genes. p. 742* *Charles* ^e now crowned, maketh peace with the Emperour of *Constantinople*, and diuideth the Empire with him. He also ^d held a Councell to restraine the violence of certaine tyrants which oppressed the Priests of the Lord. ^e He erected ^f *Peacem* 4. the Vniuersitie of *Paris*, gaue large stipends for reading *Chre*. Greeke, and caused the ^g text of the new and old Testament ^h *Genes. p. 739* to be corrected (*so doth the Angell keepe the little booke open in his hand.*) The use of pretious & vestiments, in the distribution of the Lords supper, was brought in by the liberalitie of *Charles* the Great. This *Leo*, appointed ⁱ a number of ^j *Gobel. a. 6. c.* compurgators, Priests, and the manner of the purgation; & ^k 39. appointed frankincense to bee ^l vsed at the altar, after the manner of the Iewes and Gentiles. About this ^m time, the office (or missall) of *Ambrose*, was almost left. In which were ⁿ *Gobel. a. 6. c.* Psalmes and hymnes to bee sung after the manner of the ^o *46. p. 193* East Church, and was spread into all Churches; *Gregorie* afterwards changed, added, and cut off many things. For holy fathers could not at the first ordaine all things according to decencie; but after, diuers did appoint diuers things. The ^p *Saracens* make the Emperour tributarie vpon very vne- ^q *Wolfp.* quall conditions; and spoile *Corfica* and *Sardinia*.

Stephanns the fift went ^r into France (taking ^s the office ^t *Ann. 817.* of the *heathen Druides*), where hee crowned *Pudonicus* Emperour, who swar^u to the Pope an oath of fidelitie. So now ^v *Gobel. a. 6. c.* the Pope doth receiue an oath of the Emperour, as the *Pont.*

Take the beasts name.

A mouth giuen.

PISGAH EVANGELICA.

* *De cons. d.*
5. *Nunquid.*

Anno 817.
P *Peucerus.*
Sab. *Plat.* 124.

1 *Genes. p.* 707.

2 *Volat. Geog.*
3. f. 21. dist. 63.
Ego *Ludovic.*

1 *Dan.* 7. 8.

1 *Genes. p.* 769.

1 *Peucerus* 4.
p. 183.

1 *Caran. f.* 330

Anno. 814.

1 *Platina. Vo.*

1 *lat. Geo.* 3.

1 *Sab. En.* 3. l. 9.

1 *cap.* 13. 45.

1 *Sab. libid.*

1 *cap.* 9. 20. 21.

Max. was wont to doe of the heathen *Romane* Kings. He decreed that no *o* Sacrament was perfect without the signe of the crosse.

Paschalis the first was chosen without the Emperours consent; but translated the blame vpon the people and Clergie, and so pacified the Emperor, which was offended for the election. He also made sedition in *Rome*, but laid the fault elswhere. He is reported to repress with the signe of the crosse, the fire that began to consume *Burgus*, a schoole of *Englismen*. Vnto him by letters pattents *Ludonicus* the Emperor gaue and confirmed all *Lombardy*, *Ra- uenna*, and *Rome*, with their iurisdiccions, &c. and gaue the Councell at *Rome* leaue to chuse the Pope. And so was fulfilled that which is written by the Prophet *Daniel*. The little *horne* grew up, so that three of the other (tenne) hornes, were rooted out before him; that is, the Popes grew vp so, that three of the other tenne kingdomes or principalities were rooted out before him. viz. the kingdome of the *Gothes* in *Rome*, the kingdome of the *Lombardes*, and the *Exarchis* of *Ra-*

nenna. A Councell was held at *Aquisgrane* against those that laboured against images. The manner and custome of priuate Masses began vnder *Ludonicus Pius*, which before were forbidden in a Councell at *Mogunze*. Can. 43.

Eugenius the second; in his time *Michael* the Emperor of *Constantinople* sent his Orators to *Ludonicus* the Emperor of the West; to vnderstand his minde concerning images, *Ludonicus* reiecteth them ouer to the Pope and Clergie. And thus was fulfilled that which was written: And they worshipped the beast, &c. And there was giuen him a mouth to speake great things and blasphemies, and power was giuen him to doe. The *Saracens* preuailed in *Aquitania*, and *Sicilia*, &c. Thus the remnant repenteth not of their idolatry, &c.

CHAP.

A mouth giuen.

BlaspHEME God his name.

PISGAH EVANGELICA.

CHAP. VII.

Of the blasphemie of the scarlet coloured beast, and woman thereon; and first how they are blasphemous in their owne persons.

HHe beast having attained vnto this great power, and dependance, abuseth his authoritie of speaking to blasphemie; and his power of doing vnto tyrannie. For it is said *he* & therefore opened his mouth vnto *cap. 13. 6. 7.* blasphemie, and to make warre with the Saints.

He is blasphemous euery way; and that first in respect of his owne conuersation, which henceforth is very flagitious. For from this time the Popes doe grow to such wickednes, and impietic, as was neuer heard the like; no not in *Simon Magus* or his posteritie.

Secondly he is blasphemous in his doctrine; and that concerning God and his worship.

Simon Magus was noted for a singular blasphemer, that durst affirme ^h of himselfe, that he himselfe was some great ^h *Act. 8. 9.* man; but the Popes like the Prince of *Tyrus* hath his heart exalted, and saith. *I am a¹ god, I sit in the seate of God, in the mids of the sea, the multitude of people.* Yea, he thinketh in his heart that he is equall with God: ^h For he exalteth himselfe a- ^h *2. Thes. 2. 4.* gainst all that is called God, or that is worshipped, so that he doth ^{Aug. ciuit. dei} sit as God, and as if he were the Temple and Church of God. ^{20. 19.}

And now poperie being an absolute complement of all abominable heresies, that can be brought to any tolerable appearance, ¹ doth blaspheme God, his name, his Tabernacle, ¹ *cap. 13. 6.* and them that dwell in beauen. For now is come into the world, ^m that perillous time in which men become ^m *2. Tim. 3. 2.* cursed speakers. And vnto their blasphemie they adde the persecution of the Saints. These things are to be marked as they follow

A mouth given.

Blaspheme God his name.

PISCAN EVANGELICA.

low in the stories at severall times.

* Mand. 3.

They are said to blaspheme the *name of God*, which directly commit blasphemie against the person of the *Godhead*, or else blaspheme any persons or things, vpon which God is *named*: wherefore the name of God is blasphemed, when Princes are blasphemed; seeing that vnto them, the Lord

* Exod. 22. 28. * hath communicated his owne name.

Psal. 81. 1.

P Act. 7. 44. &c.

2. King. 18.

39. 15.

* Iere. 7. 4. 10.

11. 12.

Those doe blaspheme his *Tabernacle*, which speake euill of the place where God is worshipped, according to his owne ordinance; and the worship which God hath appointed in his word, and Sacraments; or where *¶* that is ascribed vnto his Church, which he neuer gaue vnto it; as to exalt it or any person thereof to a greater place then to be obedient vnto his word.

* Psal. 74. 12.

Isai. 42. 3.

* Gal. 1. 8.

* Col. 2. 18.

* Luk. 16. 24.

26.

They which *dwell in heauen* are *blasphemed*, when that which is proper to God, is ascribed vnto them; as to be patrones, illuminers, mediators, &c. or any *¶* helpers of those which are below; *¶* when Angels are made preachers of a new Gospel, or receiuers of *¶* worships; and the Saints departed *¶* are supposed to ease those in hell, &c. especially, when they are reported to further the ambition and malice of men, &c. These and such like blasphemies is this beast guiltie of, from this time forth.

* cap. 9. 15.

* cap. 10. 2.

The opposition of the Lambe doth still continue, *killing* *¶* of the third part of men; and bringing a woe vpon the remnant, by the *four* Angels, which are loosed from *Euphrates*. As *¶* also *Christ* the King by Princes doth still hold open the booke of the Gospel, and *set his foot* vpon the land and sea, as proprietary and true owner of both country and people.

* cap. 13. 12. 14.

* cap. 18. 7.

cap. 12.

* cap. 7. 17.

* cap. 10. 2.

And because the beast doth labour, not onely to exempt himselfe from the subiection of *Christ*, in the ministry of Princes; but doth also arrogate to himselfe to be *¶* Lord of the earth and sea, the Lambe that is *¶* in the throne, in the person of Princes, doth first *¶* set his right foot vpon the sea, that

Feete pillars of fire.

Blasphemie of Princes called gods.

PISGAH EVANGELICA.

that is, he taketh possession of the people, with great force and violence; and his left foote upon the earth; that is, possesseth the earth. And because ^s his feete are pillars, his possession is sure; and because these pillars be of fire, he ^h consumeth them as stubble that will offer to take any thing from vnder his feete. Secondly, he ⁱ cryed with a loud voyce, ⁱ cap. 10. 3. as when a Lyon roareth, that is, indignation doth proclaime, and decree seuerelawes, to bring all, both the people and the Popes into obedience; and to keep them in subiection. ^k For the wrath of a King is as the roaring of a Lyon. And in ^h Pro. 19. 12. this phrase doth *Fredericke* the second, expresse ⁱ his conceiued displeasure against the Pope, that would not onely ^h 20. 2. ^h Hof. 11. 10. ⁱ Gobel. at. 6. exempt himselfe from subiection to the Emperor; but in- ^{cap. 64.} sult as Lord ouer the ciuill authoritie.

The opposition of *Christ* in his witnesses, is as before, to ^m prophecies in sackcloth, like poore professors to accom- ⁿ cap. 11. 4. panie the ⁿ Lambe on mount Sion, following *Iesus Christ*, in ⁿ cap. 14. 1. 3. 4. the true worship of God, &c. being bought from the earth; not partaking with the ambitions of the beast, &c.

Gregorius the fourth, would not receiue ^o the seate, till he ^o Plat. f. 127. was confirmed by Ambassadors from the Emperor (who in *Christs* stead had set his right foote on the sea, and his left foote on the earth.) For the Emperor would not loose the right of the Empire. This seemeth to prooue the graunt of *Ludonicus* to be a meere forgerie. Now idolatry being ^r Dist. 63. Ego established in Rome, the ^r Saracens spoyled *Asia*, *Ierusalem*, ^r Ludonicus. *Sicilia*, a great part of *Italy*, even the Churches of *Peter* and ^r 170. lph. *Paul*; and made ^r a stable of Saint *Peters* Church. ^r Epit. Blond. d. 2. l. 2. The Pope fortified the ruined city of *Ostia*, against the *Saracens*, ^r Mass. 15. G. and commaunded the name thereof to be *Gregoriopolis*, but ^r bel. at. 6. c. 45. after the Popes death it lost this new name. The Emperor *Ludonicus* held ^r a Councell of many Bishops, to the honor ^r Plat. f. 127. of God, and profit of the Ecclesiasticall dignitie. In which was decreed, that neither the Bishop nor the Clergie of any

Feete on the sea.

Woe from Euphrates.

PISOAH EVANGELICA.

degree should weare any precious and costly garments, filkes, scarlets, or embroderies, nor any golde or siluer on their girdles or slippers, nor vse ^a diceing, nor keepe harlots nor great horses. The Nobles, especially the Bishops, to reuenge themselues for the reformation which *Ludonius* made, by a ^a Councell had stirred vp the Emperor *Ludonius Pius* his sonnes to depriue their father of his Empire, &c. Thus the *beast* blasphemeth the Prince, whom the Scripture calleth God, and that for his worship of God.

Swines ^a *snout*, for ^a the deformitie of his name, changed it to *Sergius* the second. Hence the Popes began the custome to change their names. As if he ^b be a malefactor, he may call himselfe *Bonifacius*; if a coward, he may be called *Leo*; for a carter, *Urbanus*; for a cruell man, *Clement*. This Pope was created ^c without the consent of the Emperor, but the Emperor sending a mightie armie against *Rome* (setting his fiery feete on the sea and land, and roring as a *Lion*) compelled the *Romanes* to sweare alleagance vnto the Emperor. And after vpon diuers conditions, confirmed Pope *Sergius*. In this Popes time, the brother of this Pope, vsurped Ecclesiasticall authoritie, being a lay man. *Simonie* was so common, that euen Bishoprickes were solde to him that would give most. And because there was no *Christian* that would correct these euils; God sent his whip the *Paganes*, to reuenge the sinnes of the *Christians*. The *Saracens* came and killed innumerable people, and burned many cities. A horrible ^d plague is vpon *Rome*, and all *Italy*. For certaine perfidious *Christians* sent priuily, and called in the *Saracens*. *Rome* is taken, and the Church of the Apostles is made a Swine stie.

Leo the fourth, ^e praying (*blasphemously*) through the merits of *Peter* and *Paul*, sought in person against the *Saracens*; and miraculously drowned them in the sea. He decreed that ^f a Bishop should not be condemned vnder seauentie two ^g witnesses. He forbade ^h the laytie to come into the quire, while

^a Fox Martyr.
pag. 138.

^a Pence. 4. pag.
99. Masse. 15.
p. 209.

Anno 844.

^a Cayan. f. 334.
^b aly.

^b Poly. Ja. 4. 7.

^a Gobel. e. 6.
cap. 45. p. 197.

^a Fast. Temp.
f. 66. a.

Anno 847.
^a Platina.

^a 2. q. 5. Nullam.
^g Genes. p. 776.

Feete on the sea.

Woe from Euphrates.

PISGAH EVANGELICA.

while the Priest was at Masse. In his time the *Arabians* raised three persecutions against the *Christians* in *Spain*. *Theodora* (the Emperesse of *Constantinople*) commaunded images to be set vp againe. The nauie of the *Arabians* ouercame the nauies of *Venice* and *Constantinople*; inuaded *Dalmatia*, tooke the island *Lipara*, and doe much hurt to the Empire; wasting the *Cyclades* &c. *Meibodius* gathering Churches among the *Morani*, *Scla.* and *Polonians*, inuented the *Vandale* letters; and turned many holy writings into the vulgar tongue. As yet the little booke is open.

After *Leo*,^h succeeded *Iohn* the eight, a woman, who be- Anno 854.
cause she went alwayes in mans apparell, and studied very ^{Mass. 15. pag.}
diligently, was thought a most learned man; and held the ^{111. Plat. Sab.}
seate almost two yeeres. In the meane space she conceived, ^{Fase. Temp. Va.}
and was deliuered as she went in procession, where she died. ^{lat. Caranza.}
Hereupon they say, it was decreed, that the Popes priuities ^{Berg. Chro.}
should be handled. ^{Chro. &c.}

Benedictus the third, againstⁱ him did sit *Anastasis* the ^{Anno 855.}
chird. ^{1 Genes. p. 781.}

Nicholas^k the first was reuerenced as a God. For now they ^{Gobelinus.}
that are called *Christians*, doe to the Pope as^{*} the barbarous ^{Anno 858.}
Gothes did to their Priests, who first were esteemed by² ^{Platin. f. 136.}
them, the Priests of that god whom they especially serued; ^{* Strabo. 7. p.}
but after they got the reputation, or appellation of gods. ^{106.}
This^l Pope is also called the *Elias* of the Popes; he reigned ^{1 Genes. p. 783.}
ouer Princes, as the Lord of the whole earth. So now^m the ^{* Frising. 6. 3.}
kingdome or Empire decreasing (by much diuision) the
Church became of so great authoritie, that it iudged euen
Kings. He (openeth his mouth to blasphemie and) absolueth
ⁿ from their othes, such as swear by constraint; and allow-^{*} ^{15. 7. 6. Au-}
eth the Clergie with the spirituall and temporall sword, ^{torbitatem.}
to recouer the Church goods by any meanes taken away. ^{2 D. 21. Nolite.}
He^{*} decreed that no lay man, either Prince or people, may ^{D. 28 Confu-}
iudge, or lightly accuse a Bishop or Priest; much lesse the ^{lendum. D. 96.}

PISCAR EVANGELICA.

- Popes of Rome, who are *as gods* in the world. Hee ^b accurseth all that doe despise the commandements or interdictions of the Popes, because their decrees (*as he exalteth himselfe*) are to be preferred before all writings whatsoever: ^c and decreeth all to be hereticks that are excommunicate, or deale ^d against the Church of Rome. What ^e wickednesse soeuer be in the Priests, the sacraments of his ministring be good. But if the Priest bee ^f married, none must heare masse of him: *wherein he not onely blasphemeth them that worship in the Tabernacle of God; but also is contrarie to the Gangrene*
- ^g *Councell; that condemneth Eustathius the Arian, for holding that the sacraments ministred by a married Priest, are not to be touched, but despised.* So that here the Pope decreeth that which is condemned in the Arian, and here Rome conceiveth by the Arians. This Pope beautified the Church of the ^h mother of God, with curious pictures. ⁱ The Church of Constantinople doth openly depart from the Church of Rome. The ^k Saracens breake into Italie for to spoile.
- Adrian the second* ^l was honoured for miracles; he was chosen without the consent of the Emperour. In his first year he held a Councell at ^m Constantinople, in which images were equalled for teaching, with the bookes of the holy Evangelists; and Bishops with Emperours. The Bishops must giue small honour to the Emperours, but receiue great honours of them. While they at the Councell exalt themselves, ⁿ and idolatrie; yea ^o from the year 867. to 873. the Saracens made cruell warres vpon the Grecians, French, and most in Italie.
- Iohn the ninth* decreed ^p that the priuiledges of the Church of Rome may not be taken away vnder a 100. yeres prescription. ^q He crowned *Carolus, Caluus*, and two other Emperours. Vnto this ^r *Carolus, Bertramus* (a poore man) wrote his booke of the spirituall, insensible, and figuratiue eating

^b Caran. f. 336
b.

^c 4. q. 2. quod.

^d D. 22. omnes.

^e 15. q. 8. scilicet
tantibus.

^f Dist. 32. Nul-
lus.

^g Caran. f. 36.

^h Platina.

ⁱ Geneb.

^k Poliph.

Ann. 868.

^l Geneb. p. 786.

^m Caran. f. 345.

a.

Can. 3. 14.

ⁿ Geneb. p. 788

Ann. 874.

^o 16. q. 3. Ne-

mo.

^p Geneb. p. 789.

979. 791.

^q Index Expurg.

PISGAH EVANGELICA.

eating of *Christ in the sacrament of the Supper*. The question was mooued by *Ferdinand*, a knight; *Iohn Scotus* wrote another booke of the same argument, and to the same sense: so that here, *this doctrine had two witnesses in the courts of the Temple*. It is reported ^a that *Ludovicus* late Emperour, being dead, appeared to his sonne; adiuring him to help him out of the paines of purgatorie. Whereupon his sonne sent to many Monasteries, and by their praiers obtained rest for his father. Thus the beast beareth the world in hand, *that beareth in the bottomlesse pit*. About ^c this time charitie waxed exceeding cold in euery estate, and iniquity abounded more than it was wont. For now the sword and heresie for the most part did cease; but ambition, and couetousnesse, and other vices, hauing the raines loosed, did more persecute the Christian faith, than the persecutions of heresies. In those daies was a Iewe, which by Magicke did many strange miracles in the sight both of the Princes, and of any whoeuer else. By which may be guessed, by what meanes the Monkes and Priests did the miracles, of which they make such ostentation about these times.

Martinus the second got ^a the seate by euill artes; he ^b is reported to haue vndermined his predecessor, and caused him to be imprisoned, ^c gouerned cruelly; onely profitable by his short time. The ^d Saracens came into *Italie*, tooke the Abbey *Cassinese* (which their *S. Benedittus* founded) slewe *Bertharius* the Abbot vpon the altar of *S. Martine*, and returned laden with much spoile: *Carolus Crassus* first dateth his writings from the birth of *Christ*.

Adrianus ^e the third, enticed by the Emperours departure out of *Italie* to warre against the *Normans* in *France*; tooke ^f the opportunitie and did publickly & decree, that in the creation of the Pope, the Emperours authoritie should not be expected; and that the voices of the Clergie and people should bee free. A thing which was rather attempted,

^a Mass. 15. p. 213.

^c Fasc. Temp. f. 67. a. Mach. 24. 12.

^e Trist. Hist. p. 25.

Ann. 884.

^a Genob.

^b Massens.

^c Carant. Met.

^d I.

^e Genob. p. 793.

793.

Ann. 884.

^e Platin. f. 137.

^b.

^f Polat. 22.

^e Genob. p. 794.

^c Carant. Met.

5. 1.

PISOAN EVANGELICA.

than begunne, by *Nicolaus* the first. By which it appeareth that it is no good prooffe of any thing to bee ancient in the Church, because the Popes decreed it so. It is one thing to make a decree, and another to put it in generall practise every where.

Stephanus ^b the sixth, entred when France was afflicted by the *Normanes*, England by the *Danes*, *Pannonia* by the *Hunnes*, and *Italie* most grievously by the *Saracens*. *Italie* was ⁱ vnquiet, neither did the *Romanes* sufficiently obey; so that hee held his seat with much labor. Hitherto ^k some Monasteries had most learned readers of the liberall sciences, the holy scriptures, the latine, greeke, hebrew, and Arabian tongues, requiring the reading of the Scriptures to be familiar to the Monkes.

Formosus came ^l in by briberie, more than by vertue. ^m The name he tooke bewraith his pride. I know ⁿ not by what meanes I shall say it came to passe, that together with the industrie of the Emperours (who looked not vnto the election of the Popes, but left them to themselves) the Popes did also faile in vertue, and integritie. Most vnhappy times; seeing such are wont to bee the people, as are their Princes. Of ^o these times *Venerius* in *Fasciculo temporum* maketh great lamentation, complaining that the colour of gold is obscured; that there were wonderfull scandals in the Apostolike seate, contentions, emulations, sects, enuies, ambitions, intrusions, persecutions; that the holy faile, and trueth was diminished among the sonnes of men. Of these eight Popes (this *Formosus* and his seauen successors) I can say no notable thing; because I haue found nothing of them but scandalous, for such contention in the Apostolike sea, as was neuer heard the like. One against another, and also against themselves. ^p This dissention was a pernicious example among the chiefe Bishops, the Vicars of Christ, most vnlike the holinesse of the fathers which were Martyrs, &c.

Christo.

Ann. 886.

^a *Geogr.* p. 795

ⁱ *Carant.*

Met. 5. 1.

^k *Triib. Hist.* p.

26. 27.

Ann. 892.

^l *Volat.* 22.

Platin.

^m *Crantz.* M.

5. 1.

ⁿ *Plati.* f. 139.

^o *N. B.*

^p *Fasc. Temp.* f.

68. A.

^q *Crantz.* M.

5. 1. p. 291.

Beast risen, Babylon.

Blasphemies.

PISGAH EVANGELICA.

^a *Christopherus* was deprived of his Papacie, and thrust into a Monasterie; for now Monasteries were places of solace for miserable persons, and a refuge for bankroupts. The ^b *Saracens* invade *Apulia*, and *Calabria*. The ^c *Calmenites* in this age praise *Laudius Taurinensis*, *Bertramus*, *Frederardus*, and some points of *God's* *scale*. In every age they will haue some fellowes. In the ^d year 896. was held a great Synode against secular men, which would keepe vnder and diminish the Bishops authoritie. Confusion being the generall argument of these times, we will passe ouer many things, and onely insist vpon some particulars of the stories following.

Iohn the tenth: ^e was concluded betweene the Bishops of *Constantinople* and *Rome*, that he should be called *vniversal Patriarke*; because he was more worthy than the rest: this was called *vniversal Pope*, because the name of Pope seemed to be more excellent, and so was the question of the Primacie compounded, that had long depended.

Benedict the fourth, ^f The *Greekes*, *Hebrewes*, and *Arabians* flourish in learning, and discipline; Latine lieth in obscurity. *Greece* aboundeth with learned men, because that *Leo* the Emperour gaue himselfe to philosophie, &c. But amongst the Latines it was a most vnhappy age, without good wits, or learning. In a manner without any good Pope, or famous Councel. In this one thing vnhappy, that for 150. yeares, about 50. Popes, (from *Iohn* the 8. to *Leo* the 9. who was said to be another *Aaron*) did altogether fall from the vertue of their ancestours; beeing rather ciphers and Apostataes, than Apostolicall, ^g prodigious monsters. Wherefore it is reported that there ^h was found a monster with a dogs head, and the rest of the bodie like a man; liuely representing the times, when as men without a head did wander vp and downe, barking like dogges. Yet in some ⁱ Monasteries were the Scriptures diligently and learnedly taught; though in some other places the Monkes were of a most dissolute life.

^a Volat. 11.^b 153.^c 150. b. 150. b.^d Genes. p. 749.^e Trist. Hist.^f p. 19.^g Ann. 899.^h G. p. 801. 805ⁱ N. b.^j Ann. 900.^k Genes. p. 750^l 805. 806. 807.^m N. b.ⁿ Genes. p. 811^o Plat. in 10b.^p 13.^q Fast. Temp. f.^r 68. b.^s Ann. 949.^t Frith. Hist. p.^u 38. 39. 40.*Iohn*

Blasphemies.

Angel roareth as a Lyon.

PISOAN EVANGELICA.

¹ *John* the thirteenth tooke to himselfe the Papacie, trun-
 sing vpon the power of his father. Here *Genebrard* sheweth
 that hee wilfully forgot himselfe, when hee said that the
 Popes were prodigious, because they were intruded by the
 Emperours. This Pope liued in his Papacie worse than a
 priuate man. He openly and incestuously kept harlots, and
 made the holy Palace a very filthy stues. Hee sold spirituali-
 ties, gaue orders in his stable, made a boy of ten yeares
 olde a Bishop. Hee (*opening his mouth to blasphemie*) in loue,
 dranke wine to the diuell, and called vpon *Iupiter* and *Ve-
 nus*, and other Gentile gods for lucke at dice; and bestowed
 the crosses, and other ornaments of the Church vpon his
 harlots, &c. The Cardinals, and other Princes write to the
 Emperour *Otbo* to deliuer the Church and people of *Rome*
 from the tyrannie of him, and *Berengarius*. The Emperour
 came to Rome, and as some report, was crowned by this
 Pope; but some thinke otherwise: to him the Pope voweth
 allegiance, and as some say, the Emperour sware obedi-
 ence to the Pope. The Emperour departing, the Pope break-
 eth his faith giuen to the Emperour, waxeth euery day worse,
 and gathereth forces against the Emperour. *Otbo* returneth
 to Rome, and (*crying as when a Lyon roareth*) in a great Sy-
 node, by the consent of the Clergie, Nobles, and people of
 Rome, deposeth the Pope, as a monster and bondslaue of
 the diuell; and placed *Leo* the eight in his stead, causing the
 Romans to sweare that they would neuer depart from the
 obedience of *Leo*, nor choose any Pope without the consent
 of the Emperour, and his sonne. The Emperour dischargeth
 his armie. *John* promisseth the Romanes, that if they would
 kill the Emperour, and the Pope *Leo*, he would giue them all
 the Church treasure. The Romanes rise against the Em-
 perour, and are killed without mercie, or number. The
 Emperour taketh hostages of the rest; which at the petiti-
 on of the Pope *Leo*, were restored againe. When the
 Empe-

Ann. 955.

1 Geneb. p. 324

p. 311.

a Trith. Hist.

p. 43. Gobel. et.

6. c. 48. § 1. p.

203. 207.

e Epit. Blond.

a Dist. 63. tibi

Domino.

VV as this the
 Vicar of Christ,
 and Peters suc-
 cessor?

Angel roareth as a Lyon:

his fierie foote vpon the sea.

PISGAH EVANGELICA.

Emperour was departed, the women, many in number, and not altogether vnnoble, who had bene harlots to this Pope *Iohn*; perswade the Romanes to recall *Iohn*, who vpon his returne committed many outrages. While the Emperour returneth to reuenge his disorder, *Iohn* taken in adulterie, was wounded on the temples by the diuell, and so died, beeing taken ^b by the diuell to hell. When he was dead, the Romans chose *Benedict*. The Emperour returneth, besiegeth Rome so straitly, that a bushell of branne was worth 3. crownes. The Romanes yield, and receiue *Leo*, ^c who in a Councel at Rome, together with the Clergie and people of Rome, gaue authoritie to the Emperour and to his successors to choose the Popes; accursing any that should attempt to alter that decree. This decree was made, because ^d of the wickednesse of the Romanes, who intruded their friends. And euery mighty ^e person by ambition did strue to obtaine that dignitie. Many Popes were soone murdered, not without suspicion of poyson. Note that they were ^f killed, as in the Primitiue Church; but they bee not martyrs as they were: the punishment was like, but the cause farre vnlike. The ^g Saracens, Hungarians, &c. doe exceedingly trouble the world, especially *Italie*. Holinesse ^h left the Popes, and very cleerely went to the Emperours.

Iohn the foureteenth, in recompence ⁱ of a benefite bestowed on him by *Orto* the Emperour, hee called his sonne *Orto Augustus*. The Duke of *Poland*, and king of *Denmarke* are baptized. There was a great ^k famine in *Germanie*, at what time *Hatto Archbishop of Mentz* burned in a barne a great multitude of poore men that begged; willing hereby to provide for their pouertie, and the common good. But hee was after killed and eaten with mice, which neither by land or water could be beate from him.

Iohn the seauenteenth, in ^l his time and his predecessors was fearefull peltillence and famine: *Odilo* an Abbot, vpon

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the

^b Mass. 15. y.^{216.}^c Dist. 63. in Synoda.^d Fasc. Temp. f.^{70. d.}^e Crantr. M.^f 51. p. 301.^g Fasc. Temp.^{ibid.}^h bisfor. omnes.ⁱ Fasc. Temp.^{691.}^{Ann. 964.}^j Geneb. p. 830^k Trith. Hist. p.^{44.}^{Geneb. p. 832.}^l Anno 985.^{Geneb. p. 838.}^{840.}

his left foote on the earth.

Sorcerie. Angel roareth.

PISGAH EVANGELICA.

^a Trith. Hirs.
p. 51.
Clit. Hon.
omnium ani-
marum. Poly.
Inuent. 6. c. 7.

the report of a ^a monke, which came from an *Ermite in Sicilia*, supposing that he heard great lamentations of diuels at *Aetna*, for the losse of the soules which were got from them by the praiers and oblations of their well disposed friends that liued; perswaded his couent to make a general Obite of *All soules*; our fathers receiued it as a godly institution. Thus of this monkes supposition grew much superstition, &c.

Ann. 995.

^a Geneb.

^b Fasc. Temp.

^c Crantz. Met.

5. 1.

^a Geneb. p. 840

Gregorius the fift, ^a crowned *Otho* the third. At ^b whose instance he was made Pope. *Crescentius* ^c a *Romane* set vp an *Antipope*; but he and his Pope were taken by the Emperour, and executed. By ^d the consent of *Otho* in a *Synode at Rome*, he confirmed the *seuen Princes Electors*, decreeing that he whom these seauen *Germane Electors* did choosē, should be called *Cesar*; and after his confirmation, and coronation by the bishop of *Rome*, hee should bee called *Augustus*. The ^e *Carolines* who tooke the kingdome of *France* from the *Clodouines*, lost their Monarchie there; because they vsed not the Clergie as they listēd. And in their stead *Hugo Capetus* inuaded and possessed it; because hee gaue the Clergie their free elections, &c. For as many as will not worship the image of the beast, nor take his name, must not buy or sell.

^e Geneb. p. 838

842.

Ann. 998.

^f Plas. Gobel.

^g Chron. Chro.

^h Fasc. Temp. f.

74. 4.

Siluester the second ^f gaue his soule to the diuell to bee Pope. ^g The Emperour caused him to be consecrated, not as a Philosopher, but as a most wicked Magitian. Hence many Popes are obserued to be giuen like *Simon Magnus*, to sorcerie, and coniurations. ^h An effeminate age slept vp about the yeare of our Lord 1000. In it the Christian faith began exceedingly to faile, and decline from the wonted virilitie thereof. In many Christian countries, neither the sacraments nor Ecclesiasticall rites were kept; they beeing intent to Southsayings and to coniurations, and the Priest was like the people. The ⁱ *Grecians* excommunicated the Church of *Rome*. And because the word of God was despised; by *Michnells* ^k *borsemē* there was so great drought that many perished by heat.

ⁱ Geneb. p. 858

^k Massens. 16.

Bene.

his left foote on the earth.

Sorcerie. Angel roareth.

PISCAN · EVANGELICA.

Benedictus the eight,¹ in his time *Berengarius* preached that the bread and wine in the sacrament, after consecration, was a figure and sacrament, and not the reall bodie and blood of Christ. The name of *Cardinals* is thought of many to haue now first began; it seemeth rather first to haue beene in estimation and vse.^m Three most fierce, seditious, and wicked monsters, troubling *Italie* and the citie of *Rome*, by their struiuing for the Papacie against the lawes giuen and confirmed by the Emperours; the Emperour *Henricus* the third went to quiet the state. In a Councel at *Sutrinum*, he deposed the three strivers, and placed *Clement* the second. Hee also (roaring as a lyon) by reason of the schismes, and quarrells, reuiued the old law, *that the Pope is not to be chosen without the consent of the Emperour*; and ^a caused the *Romanes* to sweare, that thenceforth they would choose no Pope, but whom the Emperour gaue them. The decree of taking from the *Romanes* libertie to choose the Pope, was the cause of such troubles and emotions that weakened both the Emperours and Empire. As soone as the Emperour was gone, *Clement* was poisoned ^o by the magisteriall arte of the *Italians*.

Ann. 1030.
¹ *Genes.* p. 881.
862.

Ann. 1046.
^m *Pencer.* 4. p.
303.

^a *Genes.* p. 866.

^o *Crantz.* Met.
51. p. 300.

^a *Damasus* the second got the seate by violence. He was ^b supposed to haue poisoned his predecessor; but it seemeth the master poisoners laid the faule vpon him to cleere themselves.^c The *Romanes* (because of the vices of the Clergie, who chose euer Popes worse and worse) craued a Pope of the Emperour. The Emperour ^d looked about for some fit man to supplie the Papacie. When there was no bishop of *Germanie* that would be set ouer the poisoners of *Italie*; hee sent an *Aleman* to take the place, named afterwards *Leo* the ninth.

Ann. 1048.
^a *Platin.*
^b *Crantz.* Met.
51. p. 300.
^c *Volat.* lib. 22.
f. 253. a.
^d *Crantz.* *ibid.*
p. 301.

Thus are the Popes become a blasphemous beast; and are so farre from repenting themselves of their idolatrie, murber, sorcerie, fornication, &c. that for these things the *Angels* a-

Sorcerie, Murther.

7. Thunders.

PISGAH EVANGELICA.

bout the river *Euphrates* doe by the reuenging hand of God bring a lamentable *woe* vnto them; and ciuil Princes doe see their *fierie feete* vpon them.

CHAP. VIII.

How when the Emperours had roared as a lyon, the beast crieth them downe with 7. thunders; blaspheming Princes, and making warre against the Saints: with his victorie.

Hitherto the beast, the Popes, haue opened their mouthes to *blasphemie*; beeing *blasphemous* in doctrine and behauour, both in word and deed prodigious monsters. Hitherto also the Lord *Iesus* by the Emperours, as by *an angell in a cloud*, &c. hath taken possession of the people by violence; and of the soile, by force and authoritie. He also by seuerall lawes had (as it were) *cried*, as when a *Lyon roareth*, threatening their destruction that would offer to exclude him from any part of that his possession.

It now followeth hereupon, to consider how the beast behaueth himselfe in his manner of fight. And this is contained in *a seauen blasphemous thunders that doe utter their voices*, and *b* in other blasphemies and warres against the Saints, &c.

By the voices of thunders are vnderstood such strong declamations, which doe breed as fearefull emotions and perill among men, as a violent storme doth in the aire; & doth terrifie men, and beat them from their places, as if they were stricken with thunderbolts. The Popes and such *c* as follow them, delight to call the Popes execrations, excommunications, and proscriptions, by the name of *thunders*, as *Fulmen papale*. Wherefore these thunders doe signifie such troubles,

^a cap. 10. 3.^b cap. 13. 6.^c Genes. in Siluest. 2. & Pio 5. & alii.

Blasphemie.

The image hath life.

PISSAH EVANGELICA.

as came vpon the Empire by the Popes excommunications and execrations, &c.

These thunders are said to be ^d 7. in number. For howsoever the Popes did excommunicate more than 7. Emperors; yet did they preuaile to hurt and remooue or subdue but *seauen*.^e All these were excommunicated in order by the Popes, when as they were most mightie *Cæsars*, and very courageous, and accomplished great and excellent affaires. 1. *Henricus* the fourth: 2. *Henricus* the fifth: 3. *Fridericus* the first: 4. *Philippus*: 5. *Otho* the fourth: 6. *Fridericus* the second: 7. *Conradus*. The rest despised, or escaped the danger.

Besides blasphemous thunders, whereby godly Princes be terrified; the beast doth proceede to ^f blaspheme the tabernacle of God, that is, that very worship of God, which is ^a according to Gods own ordinance and word, is accused to be heresie, filthinesse, sedition, rebellion, &c. Like as the wicked ^b heathen, and hereticks haue done, whose steppes this beast doth follow.

He also doth blaspheme them ^c that dwell in heauen, that is, such which are truly faithfull professors of the Gospell of the kingdome of heauen, hauing their ^d conuersation and affections in heauen. Vnto these are many fowle and horrible crimes objected, if they be any way opposite to their vnrighteousnes, or vngodlines. And herein they follow the *Arians*, ^e that blasphemed *Athanasius*, *Macarius*, &c. which were enemies to their heresie and crueltie. This is a good warrant to vs to thinke, that when the Popes doe curse Princes and their clients, in their iudiciall proceedings, and written bookes, doe impure many impieties and euils to those, that by the profession of the Gospell are their aduersaries; these reprooves are but causeles reproaches, blasphemies, slaunders and lies. So that still in them, the *druell* doth accuse the brethren, as he did in the times of the heathen Emperors, and *Arian* heretikes.

Blasphemie.

The image hath life.

PISOAH EVANGELICA.

He doth also abuse the great authoritie which is giuen him, to ^f *Make warre with the saints*: namely, both by persecutions, when they doe submit themselues; and by armes when they stand for their liues. Herein following the heathen Emperors, and ^g *Arian* Princes whose image they be.

^f Theod. 2. 14.^g 2. 22. 23.

30.

Euf. 15. 1.

^h cap. 13. 15.

The severitie of discipline which he hath found out, is in cruell lawes of confiscation of life and goods.

To this purpose, first ^b *is giuen to him* (the Pope *that false Prophet*) *to giue life vnto the image of the beast*, the popish ecclesiasticall Monarchie, in the hands of Bishops, and popish Princes: for vnto this time, the Papacie was subiect to Princes, and for their lewde conditions were so seuerely kept in awe that they were but dead hearted. But henceforth, they by the Popes meanes take vnto themselues stout stomacks. And by their stoutnes get power ⁱ *that the image of the beast* (the popish Hierarchie) *should speake* and make such lawes, as vnder which, both Prince and people should bee subiect.

ⁱ cap. 13. 15.^k Ibid.

Their first lawe is confiscation of life; to ^k *cause that as many as would not worship the beast* (the popish ecclesiasticall Monarchie) *should be killed*. By this it appeareth, that howsoeuer by any necessitie the Papists doe promise and sweare peace, obedience and subiection to Princes; or giue faith and safe conduct to others; yet the resolution concluded vpon, and drifted is, when time and place shall serue, after the example of ^l *Mahomet*, by all manner of meanes, to kill Prince and people, that are any impediment to their religion or tyrannie. For this is a monster, compounded of three such beasts, as cannot be tamed by any arte of man. Yea, the manner of their killing is beastlike: for as they fill their bellies, gaze on the rest, and doe not suffer any thing of their pray to lye hid in the earth: No more doth this popish beast *suffer them that they haue slaine to be put in* ^a *graves nor any monuments; but gaze, and stare vpon them*, exposing them

^l Curio. lib. 1.^a cap. 11. 9.

Not put in Moniments.

Character, name.

PISCAR EVANGELICA.

to all men as an vnnaturall spectacle: contrarie to the holy captain *Ioshuab*, ^b who, ^c according to the lawe, would ^b *Iosh. 8. 29.* not haue his enemies hang any longer than sunset, and then ^c *and 10. 27.* cast heapes of stones vpon them for a memoriall. ^d *Deut. 21. 23*

The second lawe is confiscation of goods, ^d *that no man* ^d *cap. 13. 17.* might buie or sell saue he that hath one of his three priuiledges: which are these; first, *The mark of the beast*: secondly, *The name of the beast*: thirdly, *The number of his name*. ^e Such ^e *Polychronicon lib. 4. cap. 25.* kinde of lawes made the hearthen persecutors, against those ^f *Christians* that refused their superstitions.

A mark or character doth signifie such signatures as men vse to brandon ^f distinguish sortes of beasts, from another, ^f *Columella lib. 11. cap. 1.* or a mans owne from other mens. ^g Such doe the *Mahumetans* vse to set vpon men. The Papiſts haue many sorts of ^g *Geneb. p. 718* them, as *crosses*, *grana benedicta*, *holy water*, *chrisme*, and diuers other such superstitious signioles. By many of them, they distinguish (as with a brand) their faction from others. Herein they follow the steps of the *Arians*, whose image ^h *Sozom. 7. 17* they be: for they vsed secret markes in their letters, when they seriously commended any to be receiued into communion amongst them.

Of this marke it is said particularlie, that ^h *he* (namely the ^h *cap. 13. 16.* Popish ecclesiasticall Hierarchie) made all, both small and great, rich and poore, free and bond, to receiue a marke (or character) in their right hands, or foreheads. This is cleerely to be seene in the popish Church. For first since their lawe of confirmation was made, ⁱ the Bishop with the *Chrisme* doth ⁱ *Polyd. Inuen: 5. 3.* signe the partie in the forehead with the character of the *croſſe*. And secondly, since they made their new office or sacerdotal, thus they make their catechumine. ^k The childe, or ^k *Ordo facien- di Catechumne-* partie, is brought to the Church dores, where the Priest maketh a *croſſe* with his thumbe on the forehead of the childe, ^{num.} saying, *Signum saluatoris domini nostri Iesu Christi, in frontem tuum pono.* And at the fonte, the Priest maketh the signe of

Number.

Woe by the Lambe.

PISCAR EVANGELICA.

of the crosse in the right hand of the child, &c. saying, *Trado tibi signaculum domini nostri Iesu Christi, in manu tua dextra.* Yea, so carefull are they this way, that if any trauaile amongst them, in his passport they mention some marke of their face or hand, &c. as *cum cicatrice in vultu dextra manus, &c.* or some such like.

¹ Calepini in
Nomen.

The word ¹ *Name* amongst the humane writers of the time in which Saint Iohn did write, doth signifie *glorie, estimation, a faction.* Then the phrase, interpreted by the Gentiles, whom this beast doth imitate, doth signifie, that none may buy or sell, but such as will receiue *glorie*, and *estimation* from him, and be of his *faction*, or make *payment of money* to him, &c.

Specially by his *Name* are ment the *Bulls*, and letters patents of the Popes, which from this time especially, begin with the Popes name. Vnder the priueledge of the Popes Bull, *Turkes, Iewes, Mores, &c.* may buy and sell, though they doe not submit themselves to their superstitions by taking the *marks of the beast.*

The word *Number*, amongst humane writers, doth signifie diuerse orders, states and degrees, &c. Then they may not butie, &c. That will not take any order in the popish Ecclesiasticall Monarchie. Hitherto belong the orders of *Knights, Soldiers, Friars, &c.* with all these seuerall rankes of them that serue to aduance his greatnes.

Particularly, it is said of his number, ^a *Let him that hath wit count the number of the beast, for it is the number ^b of man* (peculiarly seruing to number men by) and his number is sixe hundred sixtie sixe. By this number 666. ^c Genebrard, ^d and Nicolaus Zegerus two Docters of the Church of Rome, doe vnderstand the *Militarie number* of the ancient *Romane Legion*: vnto which, they say, Saint Iohn doth allude; to note that *Antichrist* here spoken of, is a *Legionarie Martial* and *blondie king*; which doth establish his lawes, not by preaching, but

^a cap. 13. 18.

^b Numerus hominis, for numerus humanus, an hebraisme.

^c Geneb. p. 636

^d Reg in hunc locum.

Number.

Woe by the Lambe.

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but by force, and armes. This interpretation seemeth to bee most to the purpose. For the *Cohortes of the Romane legion* were^a called *Numeri*. So were the^f orders of *Tribunes*; and the Leaders of a legion^g were 666. Namely^h 600. *Decurians*: 60. *Centurians*, and six *Tribunes*. Yea, there is none of the propositions, which can bee made by the connexion of this word *Number* to any part of the sentence where it is mentioned in this prophecie, but it may bee iustified by this interpretation. For example, to bee a souldier for the Pope, is a priuiledge to buy and sell, and maketh him capable of the greatest grace the Church of Rome can giue. It is the number of man. It is a number ouer which the victorie may be got. And as to be of a legion was peculiar to such as fought for Rome, so now these souldiers are for the Church of Rome. Lastly, as^k in a Roman legion, were schooles which required learned and wittie souldiers; for the condition of the whole legion, their seruices, and *Militarie numbers*, &c. or paiements were more diligently written in actes, then any other affaires; so in poperie, Let him that hath wit count the *Militarie number of the beast*, for the seruices done for the honour and aduancement of that policie are most carefully written vp, even in their Legend or catalogue of saints, where none els doth come, be he neuer so good.

Thus is the beast now in his pride, furnished with *hornes like the Lambe*, accounted the Vicar of Christ. He spaketh like the Dragon for terror, blasphemie, and doctrine of diuels: he exerciseth the power of the first beast before him, playing the part of an Emperor before his face, admirable for deceitfull signes and lying miracles, done by sorcerie, and the power of the diuell. Now doth he publish decrees, capitall lawes, and hath all priueledges of earth, Purgatorie and Heauen, to bestowe at his pleasure. How fearefull then must be his thundrings, and how bloodie his warres?

The Lambe, who hitherto as opportunitie serued,^l warredⁱ cap. 6. 2. &c.

R

against

Thunders sealed.

The little booke giuen.

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against his enemies, by *the word, the sword, famine, pestilence, &c.* doth still continue the same kinde of oppositions, ^acap. 9. 13. &c. when it seemes good. He also continueth to ^mvexe the remnant for idolatrie, murder, theft, fornication, &c. as in former times.

He further had vexed this Antichristian beast, taking possession of the people and soyle, by ciuill Princes, in whom ^ahe roared as a Lion; as also by his two ^bwitneses. But now as the diuell hath aduanced the malice and greatnes of this beast; so the Lambe, *Christ Iesus*, doth declare himselfe more mightie in his oppositions.

^a cap. 10. 3. &c.^b cap. 11. 3. &c.

The ciuill Princes doe labour to keepe their authoritie and possession; doe bring to light the truth of that *which the thunders haue spoken; & deliuer the booke of the word of God to such poore Preachers*, as doe make a conscience of the same, and are ready to suffer for it.

^c cap. 10. 4.

In the prophetic of discovering the truth of that, which the confused and tumultuous thunders haue spoken, are these things to be considered. First, a desire of those of the spirit of Saint *John*, to record them as they were: as he saith, *I was about to write them*, plainly for euery man to vnderstand. Secondly, the impediment that hindred the cleare deliuerie, which was, that all wise men and godly, as *by a voyce from heauen* aduised, by reason of the perils of the times, *to seale vp those things which the seven thunders haue spoken*; truly reporting them, but couered ouer with parables, &c. as Prophets doe the visions, which are not to be vnderstoode of all. Hereupon it is, that the histories of these later times doe deliuer the truth; yet in such sort, as very fewe can picke it out by them, the face of the storie looking one way, and the truth another way. Thirdly, the Lord *Iesus*, in the person of *this Angell* presenting the ciuill Magistracie, ^dsweareth not by Idols nor supposed saints, as the idolatrous beast doth, but *by him that liueth for ever,*
and

^d cap. 10. 5. 6.

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and created all things; that the time should neuer more be so perilous as then; but that in the dayes of the *seuenth Angell*, that conuerteth Kings to the gospell, the *mysterie of God*, in bringing *Antichrist* into the world, shall be finished, when it shall be as lawfull for men to preach and write the plaine trueth, as euer it was declared by the *seruants of God*, the *Prophets*.

As concerning the deliuerie of the booke of Gods word to Preachers: first, it is said, that all godly men perceiuing a better course to consume *Antichrist* by, than to write his storie plaine, doe, as ^c a voyce from heauen, bid those of the ^{cap. 10. 8.} *spirit of Saint Iohn*, to leaue the huge volumes of Legends, decrees and decretals, &c. and goe and take the booke (of the Scriptures) which is open in the *Angels hand*, presenting the Magistracie, though it be shut to all others.

Hereupon godly men, which suffered tribulation as *Saint Iohn* did in *Patmos*, doe by humble petition craue ^f that the ^{cap. 10. 9.} *Angell standing*, as proprietarie, upon the sea and earth, gouerning people and countries, would giue them the little booke of the word of God.

This petition is graunted, but in this manner. The Princes bid the Preachers ^g take the booke, the Bible; and so studie it, that they seeme to *eate it vp*. Howbeit (such are the times as yet) they forewarne that the word, though *sweete in their mouthes as honey*, shall be *bitter as gall in their bellies* ^h as to other Prophets. For the word is sweete to speake ^h *Ezech. 3. 8.* and heare; but when the wickednes of the times will not ^{& 3. 1. 14.} imbrace it, but like Lions, Panthers, Beares, &c. bloodily persecute it; the Preachers haue iust ⁱ cause to mourne in ^{cap. 11. 3.} their bowels.

The two witnesses haue the courts giuen vnto them by the *Angell*: that is, are acknowledged to be the true visible church, In those daies and called to preach there by the ciuill Magistrate. A holy ^{the Church is} and sufficient calling in the time of these confusions. Nei- ^{visible in the}ther ^{persecuted.}

Court giuen to the witnesses:

Gospel Eternall.

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ther is it required that they haue the Canonick admiſſion of the popiſh *Antichriſtian* beaſt. Then is the publike face of *Chriſtian* religion juſtly eſteemed *the courts of the houſe of God*, for their preſence there, in perſecution, and not for the ſoueraigntie of the popiſh *Gentiles*.

^a cap. 14. 4.
&c.

^b Heb. 13. 4.

The teſtimonie of theſe witneſſes, is giuen ^a by *innocencie of life and by preaching*: of their innocencie, firſt it is ſaide, *Theſe are they that are not deſiled with women*, by whore-domes, adulteries, &c. As are thoſe which folow the popiſh beaſt; but do keep themſelues to the ^b *undefiled marriage bed*; which they teach to be *honorable amongſt all men*, & by it are as holy as *Virgines*. Contrarie to *Antichriſt* that blaſphemeth marriage in the Clergie, as if it were hereſie, &c.

^c Ioh. 10. 3. 4. 5

Secondly, *they follow the lambe whereſoener he goeth* ^c as good ſheepe that know the voice of their ſhephearde, and follow him, as he goeth before them. For in all things they walke according to the word of God. As namly in the ſacrament of the ſupper of *Chriſt*, the true *Pascal lambe*, they ſtrickly obſerue his institution. Not hearing the voice of the ſtranger and tyrant *Antichriſt*, that obtrudeth doctrine of another manner of the preſence of *Chriſt* there, or addeth, or taketh any thing away, &c.

^d cap. 10. 4.

Thirdly, ^d *theſe are bought* (by the blood of *Chriſt*) *from amongſt men*, not partaking in the ambitions, &c. of *Antichriſt*, who would poſſeſſe all the earth, excluding the true owners. Wherefore the true Martyrs and godly Chriſtians are not to be found among them.

^e Deut. 12. 17.
18.

Fourthly, *they be the firſt fruits, holy vnto God, and to the Lambe*. For theſe onely are ^e dedicated vnto the Lord, to ſanctifie the reſt of mankind; which, if theſe were away, were altogether vnholly and prophane in their pretended profeſſion of God and his *Chriſt*. And ſo in theſe times, there would be no Church at all.

^f cap. 14. 5.

Fiſtly, ^f *in their mouths is found no guile*, ſpeaking nothing deceitfully

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deceitfully, for earthly endes; but truly, as the things of God are without hypocrisie. Contrarie to *Antichrist* who is a deceitfull in his words, &c.

Lastly, ^h *They are without spot before the throne of God.* For ^{cap. 13. 14.} ^{cap. 14. 5.} if they be conuicted before any throne of iustice, where the righteousness of God doth preuaile, their most subtile accusers can not conuict their doctrine or life of any spot. Howsoever *Antichrist* and his prelates sitting in the *throne* of the *Dragon* the diuell doe accuse and iudge them, as wicked and heretickes, &c.

Concerning their *preaching*, first is shewed the matter they preached; and after, their severall doctrines which they specially handled.

The *Matter* is the Gospel, no fruitlesse Legends. Of the bringing it abroad it is said, ^k *I saw another angell flie through the mids of heauen,* to signifie that the suddaine spreading of the Gospel, in times so cruell and darke, could be attributed to none other, but some diuine hand, working by his holy angels as effectually as when he gaue the law. ^{cap. 14. 6.}

This Gospel is called *Euerlasting*, and *induring for ever*: not subiect to abolishment, as the *Antichristian* Friers did after threaten: nor alteration, by addition or diminution; which corruptions the Papacie attempteth: but as it was in the beginning, so must it continue *Euerlasting*.

This Gospel and none other, must the witnesses *preach to them that dwell upon the earth*, ^l *to euery nation, and kindred, and tongue, and people, and many kings,* of these tenne which arose out of the inundations of the Barbarians. ^{cap. 13. 11.}

Specially they vrge these doctrines, and that vehemently, as ^m *with a loud voice; Feare God,* and neither idols, nor men. *Giue glorie to God,* and not to such mortall men, &c. as would ⁿ *translate the glorie of God to themselves. Worship him that made heauen, and earth, and the sea, and fountaines of waters, & the things in them;* that is, the Creator of all things, and not the

Legionarie king:

Blasphemie of the tabernacle.

PISGAH EVANGELICA.

^a Rom. 1. 25. ^a the creature, whether angels or ^o men, much lesse any idol
 23. which is the worke of mans hand.

^c Eph. 2. 10. The successe of this warre is very doubtfull. For
 first the beast doth overcome, and after that is over-
 come.

^f cap. 13. 7. 8. He is said to *overcome them* that stand against him, both
 Princes and witnesses. For *power is given him over every kin-
 red, and tongue, and nation. Therefore all that dwell upon the
 earth shall worship him, (as a God upon earth) whose names are
 not written in the book of life, of that Lambe which was slaine
 from the beginning of the worlds.* Of the particulars hereof will
 afterwards more at large be spoken. But in the meane space,
 we must remember, that the manner of his victorie, is to
break in peeces, denoure, and stampe the residue under foot.

The Complements.

*Ann. 1048. Leo the ninth, ^a accepting the Papacie at the Emperours
^a Friſing. 6. 33. hand; by the ^breprooſe and counſel of Hildebrand a monke,
^b Geneb. p. 867 &c. put off his purple, entred Rome as a priuate man, and was
 868. againe elected by the Clergie of Rome. So was the Emperor
^c Trith. Mir. p. 63. hissed out. For now there is life given to the beast. ^c In his way
 to Rome they ſable that the Angels were heard ſinging, *The
 Lord hath thoughts of peace and not of afflictions.* But they were
^d Volat. 1. 22. lying ſpirits in the mouth of the ſaſe prophets. For ^d the
 Abb. Vtſp. p. 218. Normans, whom he called into *Italie* againſt the *Greekes* and
Saracens, inuaded the poſſeſſions of the Pope. Againſt them
^e Bergom. 12. the Pope, as a *Legionarie king*, goeth to warre; and after
 much bloodſhed on both ſides, the Pope fledde, ^e was taken
 priſoner by purſuite, and ſome Cardinals with him; and for
 ranſome giue them *Apulia*, and whatſoeuer they held in
^f Volat. 22. *Italie*. ^f Theſe warres of the Pope, the Archbiſhop of *Flo-
 rence* doth blame; ſhewing it vnlawfull for him to doe that
 which *Peter* was forbidden, when Chriſt ſaid, *Put vp thy ſword
 into thy ſheath.* Alſo ^g *Petrus Damianus* a moſt learned man
^g Foſe. Temp. f. 73. in his time condemneſh the Clergie, that (*like legionarie nu-
 bers*)*

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bers) fight for temperalties, or labour to be present at wars; as beeing contrarie to Gods commandement. ^a *Nicasius* ^b *Genes. p. 870*
Floratus wrote against the *Romans*, of Priests marriages: &c.
ⁱ *Berengarius*, who had beene long *singular for holynesse and* ⁱ *Bergom. 12. f.*
learning, taught ^k that after consecration, there was not any ^{180.}
carnall or reall presence in the sacrament, but the signe. ¹ He ^k *Mass. 15.*
was condemned by this Pope, first at *Rome*, then at *Vercellis* ¹ *Genes. p. 871*
in a Councell; so was the booke which *Sobannes Scotus* wrote ^{875.}
of the Sacrament, 170. yeares after it was published. Now
began it to be called *Simonie*, to receiue any Ecclesiasticall
preferments at the hands of a laie man; and such as taught
that the Clergie ought, or might vse their wiues, were (*blas-*
phemously) called *Nicolaitans*, and whoremongers. Where-
as the Scripture saith, that in marriage ^m *the bedds is undefi-* ^m *Heb. 13. 4.*
led. This Pope ⁿ canonized one *Gerardus* for a Saint, happily ⁿ *Mass. 16. p.*
the first canonizer of any Saint. He also is ^o reported to be so ^{222.}
famous for miracles, that, they fable, hee cleansed *Christ* of a ^o *Frisch. p. 63.*
leprosie. No maruell if *they blaspheme them that dwell in hea-*
ven, when they dare *blaspheme the glorified bodie of Christ.*

Viktor the second, ^p in a Councell at *Florence* deprived ¹ *Anno 1094.*
many Bishops for *Simonie* and *Fornication*; that is, for recei- ^p *Bergom. 12.*
uing spirituall preferments of laie men, and for marriage.
And in a Councell the 9 third time condemned *Berengari-* ^q *Genes. p. 872*
^r *us.* His Deacon poysoned him in the communion cuppe. ^r *Abb. Vesp. p.*
There was extreame famine, (*Michael the Lambe* auenging ^{118.}
the persecution of the Gospel.)

Stephanus the tenth, ^s reprooued the Emperour for a- ^{Ann. 1057.}
bridging the Popes authoritie. By his meanes ^t the Church ^t *Genes. p. 872.*
of *Millaine* is made subiect to *Rome*, which it had not bin ^u *Volat. 22. f.*
for 200. yeres before. ^{253.}

Benedictus the tenth, ^a was cast out by *Hildebrand*, onely ^{Ann. 1058.}
because hee was said not to come in by the dore, but by ^a *Berg. 12.*
gifts. ^a Hitherto the stories are darke, henceforth by little ^b *Genes. p. 873.*
and little they grow most cleare: (in appearance for pope-
^{112.}

Legionarie number.

Blasphemie.

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rie, but indeed against it.)

Ann. 1059.

b Volat. 22.

Fox Mart. p.

170.

* Genes. p. 873.

d D. 23. in no-
mine.

c Genes. p. 939

f Paral. Vesp.

P. 413.

g Berg. 12. f.

180. a.

Ann. 1061.

h Berg. 12. f.

181. b.

i Cesar. bello

Gal. 6.

k Trith. Hirs.

p 71. 75.

l p. 91.

Nicolaus the second, ^b made *Robertus Guiscardus* (to receive the number of his name) to bee tributarie and captaine generall of *S. Peters* lands, to subdue by force of armes all that went from the obedience of the Church of *Rome*; for the Pope is now a legionarie king. He first made ^c a solemne decree, ^d that thenceforth the Pope should be chosen by the Cardinals; accusing them all as *Antichristian*, which opposed themselves to this kinde of election. ^e But this decree tooke none effect, till the time of *Lucius* the third, Anno 1181, who was the first Pope so chosen. By which is to be seene, that the Popes decrees tooke then no place when they were first made. He also held a Councell against *Berengarius*, and another against *Simonis* and fornication, as his predecessor had done; meaning such Priests as received spiritualties of laie men, and had wiues. Vnto ^f him wrote *Hildericus* Bishop of *Ausburge*, a very graue man, an excellent Epistle; reproouing him for the forbidding of Priests marriage, in which is auouched the testimonie of *Paphnutius* the martyr, affirming marriage to bee honourable, and that the vse of a mans owne wife is *chastitie*. ^g *Berengarius* when he could not preuaile in his opinion of the sacrament, gaue his goods to the poore, and liued by the labour of his handes.

Alexander ^h the second, (as a *Legionarie* and *Martiall king*) warred against the Pope, whom the Emperour had placed at the request of some *Italians*. And whē they had twice fought, and much blood was shed on both sides, the matter was compounded. For now it is vsuall with the Popes, which was sometimes the manner ⁱ of the *Druides*, to fight for the principalitie. Certaine ^k Bishops and others, to the number of 7000. went for deuotion to *Ierusalem*, wherof scarce 2000. returned. This Pope ^l was earnest against (that which they called) *Simonie*. Wherefore hee sent for certaine Bishops to *Rome*, wherof one so pleased the Pope with bribes,

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bribes, that he returned honored with an Archbishops Pall: (whereby it appeareth the Pope was angrie against Simonie by others, because hee was willing to haue all the bribes himselfe.) And as it seemeth for this cause would wrest the inuestiture of Bishops out of the Emperours hands: and the gift of spiritualties from laie men. The Saxons and Suenes, both laie Princes, and Bishops, breed emotions against the Emperour, and bring blasphemous and incredible complaints against him to the Pope, and draw the Pope to their faction. The Emperour by his Embassadours, whom he sent for iustice to Rome against his seditious subiects, receiueth letters, commanding him to make satisfaction for Simonie, &c. And presently the Saxons breake forth in open rebellion. The Turkes get in a manner all Asia. This Pope continued the opposition of his predecessors against Berengarius, and the gift of spirituall dignities by laie men, and was so earnest against married Priests, that he required none to be present at their Masse vnder paine of excommunication. There was a horrible famine, and lamentable pestilence. The order of monkes of Vallis Vmbrosa began of a miracle, that the crucifixe bowed the head, contrarie to the rule of the scripture, which sheweth idols to be vn sensible.

^a Abb. Vrs. p. 219. 220. 221. Oth. Fris. Chro. 6. 34. Cran. M. lib. 5. cap. 20. p. 333.

^a Geneb. p. 878. 877.

^a Fast. Temp. f. 73. b. d. 32. p. 17. ex.

^{boc.} Berg 12. f. 181. b. 182. d. cap. 9. 20. Ann. 1073.

The first Thunder.

Gregorius the seauenth, who was called before Hildebrand, was chosen onely by the Romanes, without the Emperours consent. Whereupon grew a most grievous schisme, and most violent stormes in the common wealth and Church, to the danger of bodie and soule, like the darkness of Egypt. For the Pope as a most valiant champion, sent word to the Emperour Henricus the fourth, that if hee would confirme him in his papacie, hee would resist the errors of the Emperour. (For so he called the bestowing of spi-

^a Abb. Vrs. p. 221. Oth. Fris. 6. 34 36.

^c Mass. 16. p. 223.

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^a 1. Tim. 4. 1. &c.
^c Triib. Hirs. p. 91.
ⁱ Mat. Paris. p. 8.
^g Poly. Juuen. 5. 4.
^b De cons. d. 5. Quia dies. ibidem carnem.
ⁱ Crant. Met. 5. 20.
^b Frising. de gestis Trid. 1. 1.
¹ ibid. Chro. 5. 33.
^a Genes. p. 59.
^a Mass. 16. 224.
^a Abb. Urs. p. 221.
ⁱ Triib. Hirs. p. 93.

tualities by a laie man.) But when the Emperour would not yeild to the Pope, *Gregorie* in a Council at *Rome* (^d *gaining beed to spirits of errors, and doctrines of diuels*) ^e forbiddeth the Clergie, Bishops, Priests, or Deacons to marrie, vnder the paine of the *great curse, &c.* and ^f by a new example; and (as many thinke) inconsiderate, against the sentence of holy fathers, forbiddeth laie men to heare the Masse of him that was married. For ^g the lawes made before against the marriage of Priests, tooke none effect amongst the Priests of the West; till the time of *Gregorie* the seauenth. He ^h also forbad all faithfull men to *eate flesh* on Saturdaies, and commanded all monkes altogether to abtaine from flesh. ⁱ In this Council was the Emperour accused of Simonie, & was called to his answer. ^k But he appeared not, beeing detained by many seditions, and rebellions, and warres of the *Hungarians, Saxons, &c.* which were partly stirred by Pope *Alexanders* faction: yet when al the breadth of the Empire was filthily wasted with sword and fire, the Pope excommunicated him as forlorne and forsaken of his meanes. The ^l Emperour was exceedingly moued with this new proceeding, nor knowing before this time any such sentence to haue beene promulged against a Prince. I read and read againe the gestes of the Romane kings and Emperours, yet no where doe I finde any of them before this Emperour to bee excommunicated by the Pope; or depriued of his kingdom: wherefore it is prouoed to be fabulous, ^m which is reported of *Innocentius*, that he excommunicated *Arcadius*, or degraded *Eudoxia* then Empresse, except it were done in secret or in conceipt. In this Council was *Guiberius* Archbishop of *Ranenna*, ⁿ who staid in Rome after the Synode, to be made Pope by the Emperour; which when *Gregorie* knew (hauing beene rescued from the hands of *Cincius* by the furie of the people) he degraded all those which were in schisme against him. The ^o Emperour in a Council at *Wormacia*, with (in a man-

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manner) all the *Germane* Bishops depriued the Pope; and by the instructions of *Hugo* a Cardinall published their sentence thus. Because thine entrance began with so great perjuries, and that the Church of God is so indangered by so grievous a storme, by the abuse of thy nouelties, and hast dishonestly thy life in thy conuersation with so manifolde infamies, as wee neuer promised thee any obedience; so doe we renounce to keepe any towards thee hereafter. And because none of vs, as thou hast publikely declaimed, hath bin esteemed by thee to be a Bishop; neither shalt thou henceforth, by any of vs, be called Apostolicall. The Pope in a Councell readeth these letters, and againe excommunicateth the Emperour and his fauourers, beeing ^p encouraged by certain letters out of *Germanie*, that *gane life to the beast*. ^{p. 224.} At *Openheim* was a Colloquie, in which most of the Princes, especially *Saxons* and *Almanes*, renounced the Emperours subiection; pretending that hee stood excommunicated by the Pope, though he were absent, and not heard. By ^a this ^a *Trith. Hirs.* necessitie the ^b Emperour goeth humbly towards *Rome*, to ^{1655.} aske his pardon of the Pope: but ^c his humilitie was slandered to the Pope, as if hee meant some violence: and finding the Pope at *Canninum*, barefoote, and woolward, in a most horrible frost, with his wife and sonne, indured with much patience the repulse for three daies. By his bitter teares hee moued those that were with the Pope, ^d *Mathildis* (a har- ¹ *Vrsip. p. 218.* lot) &c. so that they preuaile with the Pope, who absolueth ^e *Gobel. a. 6.* him, and ^f put the imperiall crowne vpon his head. ^f But ¹ *Mat. Paris. p. 9.* (*guile was found in his mouth*) falsely pretending peace; for he ^g said after that he restored him to communion, but not ² *Abb. Ursip. p. 222.* to his Empire. Hee ^h inioyned the Emperour penance, to staie at *Rome* a yeare, and visit Churches with fasting and praier. And in the meane time, by certaine Princes, and many Bishops, was *Rodulph*, a man altogether a stranger to the Princes blood, elected Emperour; the ⁱ Pope so commanding ⁱ *Trith. p. 93.*

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- ding it by * manifest and secret letters; and receiueh his crowne from the Pope. Hee¹ absolueth the Princes and people from the oath of subiection which they had taken to the Emperour, and commandeth them (*not more holisly, but traiterously*) to cleaue to *Rodulph*; and decreeth that all^m me were absolved from obedience to him whom the Pope should excommunicate. Theⁿ Princes and Bishops fortifie the *Alpes* against the Emperour, who was in *Italie*. Howbeit knowing of this treason by the Bishop of *Ausperge* his friend that sought him out in *Italie*, he returned by *Aquileia*, and gathered an armie against *Rodulph*. After much bloodshed, and that the Emperour could get no fauour of the Pope against *Rodulph*, but was againe excommunicated, the Emperour in a Councel at *Brixia* setteth vp another Pope, and deposeth *Gregorie*, as a firebrand of sedition, &c. as a Necromancer, and one vsing familiar spirits to get the papacie, &c. The Pope excommunicateth with a curse terrible enough, the Emperour, his Pope, and Councell. But the Emperour pursuing his warre, *Rodulph* is wounded, and before his death, with grieve and sighing complaineth of them that had induced him to periurie, and to seeke his masters crowne. In his^t roome *Hermanus* was elected against the Emperour by the Popes commandement. The^t Emperour goeth with an armie into *Italie*, and in Rome inuesteth his Antipope; and is crowned by his Pope. *Gregorie* flieth and renueth the excommunication. At^u *Mogunce* in a great Synode *Gregorie* is deposed againe, and all of them sweare obedience to the Pope called *Clement*: the same year died *Gregorie* at *Salerna*, when^{*} he had confessed to a Cardinall, that he had troubled the Church by the perswasion of the diuell; and sent to absolue the Emperour, and all Christian people, quicke, and dead, the Clergie and laitie. This^{*} *Gregorie* is said to worke diuers miracles, and to haue the gift of propheticie, (but falsly.) For *y* when he so farre arrogated vnto
- ¹ Fri. d. ges.
Fri. 1. 7.
¹ Gench. 2. 832.
¹ 15. q. 6. Nos.
¹ Wigor. Ann.
3. E.
Ann. 1100.
¹ Cran. M. 5. 15
ex annalibus.
¹ Fri. ges. Fr. 1.
7.
¹ Triib. Hirs. p.
98. 99.
¹ Cran. Metro.
5. 16.
¹ Fris. ges. F. 1. 2
¹ Cran. Met.
5. 17.
¹ Triib. Hirs. p.
108.
¹ Wigor. Anno
1106. Mat. Pa-
ris. p. 11.
¹ Gench.
¹ Abb. Ursp. p.
223. ex Bione

PISGAH EVANGELICA.

to himselfe to be a prophet, that he did cry out of the deske at Easter, *esteeme me not for Pope, but pull me from the Altar, if the Emperor die not before Whitsontide*; he hired some by treasonable practises, to kill him at his prayers in the Church. ^a He also prophesied of the death of a false King, ^a *Mat. Paris.* meaning *Henry* the Emperor, but that yeere *Rodulph*, the ^{p. 10.} false King that he had set vp, died. ^b In his time, the whole ^b *Abb. Vrsb.* world was moued. He ^c excommunicated the King of *Po-* ^{p. 222.} *lonia*, and the ^d Emperor of *Constantinople*, which was the ^c *Geneb. p. 381.* cause of great stirres. In ^e his time, and by reason of the ^d *Epit. Lond.* contentions which hee stirred vp, the state of the Church ^e *23.* was lamentable; the Priests were of most vile conditions; and the people despised holy things. The *Turkes* preuaile in the East. The ^f order of the *Carthusian* Monkes, of a most ^f *Falsc. Temp.* rigorous abstinence from flesh, began, because of the apparition of a dead man in his funerals. For those Papiits ^g are great consulters with the dead, which was forbidden ^g *Deut. 18. 11.* in the law of God. These are *Ebionites* in abstaining from flesh.

Victor the third, corrupted ^h the watch men with money; ^h *Anno 1087.* entred ihe citie, was consecrated in the night. He ⁱ condemned the Emperour by his excommunication, who ⁱ *Frisin. Chr.* fighteth ^j *7. 1.* with *Hermanus*, whom the rebels had set vp by the Popes ^k *Geneb. p. 829.* commaundement, where very much blood was shed, and ^k *Trith. Hirs.* ^{p. 103.} the Emperour continueth his opposition against the Pope, by his Antipope *Basilus* a Monke, reneweth the doctrine of ^l *Geneb. p. 889.* *Berengarius*. ^m This Pope was poysoned by his Deacon in ^m *Platina.* his chalice, and dyed of a fluxe.

Vrbanius ⁿ the second, in a Councell at *Rome*, altogether ⁿ *Anno 1088.* tooke the inuestiture of Churches from the Laytie, and ^o *Geneb. p. 891.* denounced the Emperour an *heretike*, *Simoniacke*, *Nicholai-* ^p *Trith. Hirs.* *sane*, disobedient and rebellious to his holy mother the ^p *p. 119.* Church, by ^q his letters perswaded *Conradus* the Emperors ^q *7. 118.* sonne, to rebell against his Father, and to take vnto himselfe

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the Empire. Wherefore the Pope consecrated him as King, and caused him to raigne in *Italie* and *Lombardie* against his Father. In 4 those dayes, according to the prophetic in the gospell, every where *Nation did rise against nation, and kingdom against kingdom. There were great earthquakes in diuers places, and famine and pestilence and fearefull things, and great signes in heauen, &c.* While these fearefull and prodigious signes appeared, *Alexius* the Emperor of *Constantinople*, by his letters importuned the Pope for aide against the *Saracens*. There 2 was also one *Petrus Eremita*, who moued in a manner all the world; carrying with him a little paper, which he said, fell from heauen; in which was contained, that all *Christendome* should goe to *Ierusalem*, and possesse it with the confines thereof for euer. The Pope calleth a Councell, and most eloquently perswadeth the people of many nations and tongues, blasphemously, promising forgiveness of sinnes, to all that would leaue all, and goe into the holy land against the *Saracens*; and decreed that euery one that went should receiue a (*character* of the) crosse, and weare it vpon his hat or garment. By the meanes of the Pope and the *Eremita*, an incredible armie of all sortes of people and languages were assembled. 3 The Pope taketh no small troupes of this expedition into *Italy* with him, where by their helpe and by bribes he expelled the *Antipope*. 4 The rest vnder the leading of *Godfredus, &c.* went through *Pannonia*. A 5 huge multitude, and these Babel-like whereof one vnderstoode not anothers speech, among whom were many women, virgins, and Nunnes, in mans apparel and armor, with whom the men, priests and Monkes committed filthie fornication, so prouoking the wrath of the iust iudge *Iesus Christ*, that a great part of them were slaine in *Pannonia*, notwithstanding the Popes pardons. 6 This Pope cursed the King of *Galicia*; and in *France* excommunicated such which were preferred to Ecclesiasticall dignities

1 Frising. 7.2.
Vrß. p. 229.
Luk. 21.10.11.
Matth. 24.7.

2 Trith. Hirs.
p. 120.

3 Abb. Vrß.
p. 230.

4 Frising. Chr.
7.6. Vrß. p. 231.

5 Trith. Hirs.
p. 120.
6 Vrß. p. 231.

7 Genes. p. 292.

The first Thunder.

The first Thunder.

PISCAR EVANGELICAL.

ties by lay men. This *Peter the Eremite*, a false prophet, first taught ^b the manner to pray with beades. For now ^b *Pag. 885.* men began to count and reckon their prayers, as if God ^c *Poly. Ju. 5. 7.* were in our debt for often begging of him. At this time ^d began the Knights of the number or order of Saint *Iohn of d* *Volat. 21.* *Ierusalem*, who repeated (by the helpe of their beades) the ^e *P. 244. d.* Lords prayer a certaine number of times, for their canonicall houres. They grew to be of most filthy and prodigious conuerfation.

Paschalis the second ^e courageously deliuered the Church *Anno 1100.* of *Rome* from (supposed) tyrannie. To finish ^f this schisme, ^e *Triib. p. 118.* as a martiall and legionarie King, he brought forth an army against *Guibertus* the antipope, a decrepit man, who ^f *Mass. 16.* not long after died of a feuer, when he had in opposition ^g *P. 216.* suruiued three Popes, and ^h is reported to haue been a man ^h *Vrs. p. 237.* wise, eloquent, noble, and a very reuerend personage. ⁱ And ⁱ *Triib. Hirs.* because his fauorites did testifie that certaine diuine lights ^j *P. 118.* were seene at his graue, the Pope like a beast that suffereth them not to be put in graues whom he hath slaine, commaunded him to be digged vp, and cast into *Tybur*. After ^k his death was elected another Antipope &c. whom ^k the ^l *Genib. 604.* Emperor thought in his intended voyage to *Rome* to place, ^l *Vrs. p. 241.* But *Paschalis* in a great Synod at *Rome* condemned as heretikes the present disturbers of the Pope, and such as despised his curse. The Clergie promiseth obedience to the Pope and his successors; and to affirme or deny that which the vniuersall Church (meaning the Pope) doth affirme or deny. And the Emperor is deliuered vp to a perpetuall curse. The ^m Emperor appointeth his sonne *Henry* his successor, ⁿ *Frif 7. 8.* who was consecrated by the Pope in *Rome*. He also inuaded *Saxony* that held with the Pope against him. But in ^o this expedition, his sonne stole out of his campe, was ab- ^o *Triib. p. 131.* solued by the Popes Legate; and by the counsell of certaine Princes, and all the Bishops and Abbots of *Saxony*, began

The first Thunder.

The first Thunder.

PISCAR EVANGELICA.

began to dispose of the Empire, and rebelleth against his father. In a ^a *Synode* vnder a pretence of religion condemneth his fathers doings; and so pursueth his father. ° When the armies were in the field, there was amongst many great lamentation for the vnnaturall warres. Now was fulfilled that of Saint Paul: *¶ In the last dayes shall be perrilous times. For men (seeking their owne and not that which is Christs) shall be loners of themselves, &c. disobedient to parents, without naturall affection, &c.* Others tooke the crosse, left the field, and went to *Ierusalem*. At this time were horrible signes, earthquakes, and mortalities. ¶ At *Mogunce* the Emperor and his sonne deliberate of peace; where the Popes Legate reuiued the denunciation of the Popes excommunication against the Emperor, ° and the Emperor while he suspected nothing, was imprisoned by his sonne. The Bishops of *Mogunce*, *Colen*, and *Wormacia* (for the image of the beast haue life put into them by the Pope) take from the Emperor his ornaments, and gaue them to his sonne. The [†] Emperor in vaine offered all subiection, but was referred ouer to the Pope; and ° in vaine bemoned himselfe to Princes; but in this disgrace did finish his dayes, being a mercifull Prince, and giuing much almes. Against whom nothing is truly obiected, but his standing for the right of the Empire, and mariage of the Clergie; other things seeme to be *blasphemies*. ° *Sigebertus* a Monke, wrote vnto him against those that reproched the masses of married priests. ° Whether this his deposition, and these contentions against him were lawfull or vnlawfull, both historians and Schoolemen of this time doe doubt. *For they scale vp the things which the* ^a *Geneb. p. 901. seauen thunders haue spoken.* ° *Fluentius* Archbishop of *Florence* said that Antichrist was borne.

And this was the end of the first thunder, in which the Popes haue their hornes exalted.

The

^a *Crant. M. 5.*
^{36. 31. 33.}
[°] *Frisin. 7. 9.*

[¶] *1. Tim. 2. 3.*

[¶] *Ysp. p. 146.*
^{247. Geneb. p.}
^{898.}

[°] *Gobel. e. 6.*
^{55. p. 218.}

[†] *Trith. p. 135.*
^{136.}

[°] *Frisin. 7. 12.*

[°] *Trith. Mirf.*
^{p. 143.}

[°] *Trith. p. 136.*
^{*Frisin. 7. 11.*}

^{See} *Frisin. Chr.*
^{7. in Prologo.}

^a *Geneb. p. 901.*

PISGAH EVANGELICA.

The second Thunder.

HENRICUS the fifth ^b vpon his fathers death, was euery *Anno* 1107. where acknowledged for Emperour. The Pope (*Pascha* ^b *V* *1* *p*. 147. *liu*) and his fauourites, triumphed for the death of the Em- 251. perour with incredible ioy; as did the *Israelites*, when *Pharaoh* was drowned, and the *Iewes* when *Aman* was hanged. Now were the Bishops, that were ordained by the Emperour, cast out of their *graves*, others that liued could not obtaine absolution, till they digged the Emperour out of his graue, and remoued him to some place not consecrated. Whereupon the Emperour lay vnburied fūe yeeres. Furthermore, the ^c Pope was comming vnto *Germany*, but percei- ^c 252. *Ibid*. uing that nation not willing to receiue his decree, that it is 253. vnlawful to receiue Ecclesiastical preferments of a lay mans hand, turned himselfe into *France*, where he held a Councell: Thither the Emperour sent, challenging the right of the Empire in inuesting Ecclesiastical persons, graunted to *Carolus Magnus*. But the Pope ^d there decreed, that none should re- ^d *Trith*. p. 137. ceiue any Ecclesiastical preferment of a lay man, till the question were decided in a generall Councell. The Emperour, in his bed, was frighted with lightning &c. that strooke nailes out of his target, and burnt off his swords point, an euil presage. When the ^e Emperour had quieted his countries in ^e *Frif*. 7. 13. 14. *Germany*, he taketh his voyage to *Rome*, there to be crowned in *Italy*. Hauing done many things valiantly, subduing many rebels, &c. ^f In the way there met him the Popes Legates; ^f *V* *1* *p*. 254. shewing him that the Pope was ready to crowne him, if hee 255. would assent to the Pope, forbidding lay men to inuest any of the Clergie. The Emperour consented, if it might be ratified by the Church, and ciuill Princes. Wherefore coming to *Rome*, the Pope entertaineth him in great pompe. ^g *Mass*. 16. p. 226. *Trith*. p. 139. *Gobel*. At *S. Peters* Church, while they were in Councell, about 6. 58. p. 221. *g* matters

PISGAH EVANGELICA.

matters of the Church and Empire, arose a great tumult by the faction of the *Romanes*; in which many were slaine. The Emperour getting the victorie, the souldiers and Bishops that sauoured the Emperour captiued the Pope, and Clergy; stripped the naked, that they left them no breeches, but onely to the Cardinalls, and Bishops; carried them out of *Rome*, and ^b threatened to kill them, except they subscribed to the Emperour. For the ⁱ Emperour would hold his right, as his ancestors had done 300. yeares, vnder 60. Popes. By the many teares of such as were in danger, the Pope yeelded to the Emperour. Hereupon ^k the Emperour tooke an oath he would deliuer the Pope, and the Pope with the Cardinalls, and Bishops, sware to bee no more troublesome to the Empire, for the matter of inuesting the Clergie: which also the Pope confirmed, by his Bull of priuiledge. At ^l last, they retorne to *Rome*, and the *Romans* being pacified, the Emperor is consecrated, and anointed.. Which done, the Emperour giuing bountifullly to the Pope, and Clergie, is honorably attended through *Italie* to the *Alpes*, whence he came happily into *Germany*, interred his father, and ^a was terrible to all his enemies, who laboured to bee reconciled to him.

About ^b this time, Princes in all places challenged the declaring of Bishops. When ^c the Emperour was gone out of *Italie* with his armie, *Paschalis* endured many indignities of the Church of *Rome*, for crowning the Emperor; and for the priuiledge which he gaue him. Wherefore in a Councel, hee purged himselfe, consented to the degrees of his predecessors, *Gregorius 7. Urbanns 2.*, & as they had done, excommunicated the Emperor, and retracted the priuiledge formerly giuen. Hereupon arise many mutinies and seditions. ^d The Princes at the Emperours marriage conspire openly against him; whereupon the Empire is againe torne asunder most miserably by seditions, rebellions, murders, theftes, & horrible wast of townes, fields, abbies, &c. ^e Those which were killed

^a *Crantz. Met.*

f. 36.

ⁱ *Mat. Paris.*

p. 62.

^k *VVigorn. ad*

a. 1111. p. 654.

6c.

^l *Trith. p. 139.**Vrsip. p. 255.*^a *Frisig. 7. 15.*^b *Geneb. p. 903*^c *Vrsip. p. 255.*

256.

^d *Fris. 7. 15.*^e *Vrsip. p. 257.*

260. 261.

PISGAH EVANGELICA.

killed of the Emperors side were interdicted the communion of buriall, and many preached abroad that the Emperor was excommunicated. There were also fearefull Thunders and signes. The Emperor sendeth to the Pope certaine satisfactory Legates, but prevailed not; the Pope answering that he had not excommunicated him; but whereas others had done it, he could not absolue him without their consent. And whereupon the Emperor ioyning battle with the Princes fought twice; and at last the Saxons triumphed ouer him gloriously and slew his souldiers; so that himselfe did hardly escape with his life. The Saxons in triumph set vp a statue; a man armed, whom the foolish multitude worshipped. The Saxons ioyne with the Archbishop of *Mogunce*, who raged against the Emperor, with both swords. For he was the Popes Legate. Whereupon, the enemies encreasing, the Emperor left his enemies, and went into *Italy* where he did much trouble his enemies, and set vp an Antipope.

Gelasius the second being in chusing, then brake in certaine *Romanes*, and trode out the Popes bloud, and beate the Cardinals with fitts and cudgels. But this Pope &c. was deliuered from this danger. The Emperor being at *Padua*, hastied to the Popes election; but the Pope the next day withdrew himselfe from the communion of the Emperor, and departed. The Emperors souldiers that could not catch the Pope, shot arrowes after him; and the Emperor setteth vp one *Mauricius* an Antipope and departed. Which when *Gelasius* knew, he excommunicated the Emperor, and the Antipope. But the Emperor returning into *Germany*, maketh peace with the Princes. The King of the *Arabians* in *Spaine*, suffered no *Christians* amongst his people; but compelled them to deny their faith or to become martyres.

Calixtus the second chosen in *France*, refused to receiue the seate, till he were elected by the Cardinals at *Rome*.

The Thunders sealed.

The Thunders sealed.

PISGAH EVANGELICA.

^a *Genes. p. 907.* All ^a warred ynder him to keepe *Ierusalem* from the *Saracens*. The ^a *Templers* a number or order of souldiers, or Knights, began at *Ierusalem*. Their vow was to defend Pilgrims, that went to visit the sepulchre, from robbers and spoylers; and also to fight for the *Christian* religion. They grew to be flagitious, for *Sodomie*, and most filthie *Idolatriy* and superstition. Their colours were white, with a red crosse. The Knights of the order of *Calatrane* were ordained about *Toledo* in *Spaine*; their vow was to defend the countrie against the *Saracens*; their colours were blacke, a crosse red. The Knights of the order called *Teutonici*, began somewhat after. They gaue entertainment to such as came to visit the sepulcher; and vowed to fight for the *Christian* faith, when neede should be. ^a In a Councell at *Rhodes*, the ^a Pope excommunicated the Emperor, at the request of the Archbishop of *Mogunce*; whereupon arose a new schisme, and the Empire is againe troubled. Wherefore the Empire being exceeding worne, the Emperor seeing the Princes forsake him because of the excommunication; searing his fathers example, in some sort, resigneth to the Popes their desires; and so is absolved, and in a small time finisheth his warres and subdueth his rebels. Of the deposition of these Emperors, *Abbas Vrspergensis* ^b faith, that though the Popes doe ascribe these things to themselves, and doe glory that they haue done it; yet doe we obserue that such things haue fallen rather by the iudgement of God, for the sinnes of the Emperors, &c. ^c *Calixtus* taketh the Antipope, and maketh him ride on a Camel in a Beares skinne; closeth him in an abbey, and so was ended this great schisme, and this second Thunder. *Pomerania* is conuerted to *Christ*.

Anno 1125.

^a *Abb. Vrsperg.*
271. *Mass.* 9.
16. p. 227. 8.
Trüb. p. 141.

Honorius the second, about ^d this time were fearefull tempests, strange and prodigious sights, horrible famine, fearefull earthquakes, and lamentable mortalities; and the Emperor

The Thunders sealed.

The Gospel preached.

PISOAH EVANGELICA.

Emperor *Henry* the fifth dieth. After whom was chosen *Lotharius*, who had shewed himselfe a great friend of the Popes in his warres, by which he subdued *Henricus* the fifth. ^{* Pent. 4. p. 353. &c.}

* Against him stood vp *Conradus*, of the line of *Henricus* the fourth, but partly by the meanes of *Albertus* the Archbishop of *Mogunce*, and the Popes Legate, (for the Pope doth now intrude himselfe into the election of the Emperours,) ^{f Trib. p. 156.}

and partly by meanes of the Pope, hee excommunicated *Conradus*; after a few troubles *Conradus* craueth fauour, and ^{g Vesp. p. 277.}

is admitted into grace by the mediation of *Bernardus*, who ^{h Trib. Hist. p. 157.}

was after called Saint. In the time of this Pope ^h *Arnolphus* a deuoute man, and an excellent preacher, came to *Rome*, preached against the wantonnesse, luxurie, couetousnesse, and pride of the Clergie; foretolde they would kill him for the truth; & that they were so wicked, that if *S. Peter* should rise againe, and reprocue them for their sinnes, they would not spare him. He also foretolde them that God would not spare their impurities. That they went in all filthinesse before their people to hell. That God was the auenger. And proposed the examples of Christ & his Apostles to follow.

The author saith, he was sent by an *Angel* to preach. Himselfe saith, he preached the things which God commanded. He seemed to the Nobles of *Rome* a true disciple of Christ; but the Cardinals and Clergie hated him, & by night drow- ^{i Genes. p. 909.}

ned him. ⁱ There was at the same time about *Antwerpe* one ^{* Trib. p. 155.}

Tandemus or ^{*} *Tauchelinus*, who by the assistance of 3000. taught and enforced diuers doctrines against the Church of *Rome*; as that the Sacrament did not conserre grace (*by the works done*) and against the orders of Bishops, and Priests, &c. Many soule things are ascribed vnto him by *Genebrard*, ^{cap. 13. 6.}

&c. But no maruel, when now ^k *The beast* doth open his mouth to blasphemie God, and his tabernacle, & them that dwell in bea-
 uen. So that none can be opposite to them, whom they doe not blasphemously loade with slanderous imputations.

The beast worshipped.

Gospel. Number of his name.

PISCAR EVANGELICAL.

- Innocentius*¹ the second was driven out of Rome by certaine seditious persons that chose another Pope; and ^m laboured to reduce the citie to the ancient manner of government. The ⁿ Pope came to *Lotharius* the Emperour to *Lothar* den for helpe, who required the Pope to restore to the Emperour the inuестiture of Bishops. The Pope was troubled, but by the meanes of *Bernard* all was quieted. The Emperour^a went into *Italis*, subdued many sorts that resisted him, entred *Rome*, restored *Innocentius*, and was crowned Emperour. In *Italis* *Iernerus*^b gouerned in places subiect to the Empire; who hauing got the ancient Romane lawes, perswaded *Lotharius* to digest them, and require them to bee professed; which was done, and so the ^c *Romane* lawes which had exiled more than sixe hundred yeares were restored: ^d whereby the knowledge of the latine tongue, historie, and all the ancient *Romane* learning encreased marueilously vpon a suddaine. These examples were to those that feared ^e God, as a voice from heauen, saying, *goe take the little booke* (of the word of God) *which is open in the hand of the angell*, to deuoure it, or vnderstand it also throughout. At this time was ^f one *Petrus Abailardus*, a man of a most subtile wit, & a marueilous Philosopher; who ^g did oppose himselfe as a *Goliath* against diuers doctrines then taught; ^h as of the descending of *Christ* into hell, the sacrament of the altar, of the power of the *keiss*, of originall sinne; vnto whom was ioyned *Arnoldus de Brixia*, a man of a strict and vpright conuersation. He wrot diuers books, and challenged the learnedst, and by name *Bernard* to dispute before the Bishops and King, &c. he appealed from the Councel to the Pope, and hoped of many friends at Rome, &c. There are also objected vnto him diuers heresies; for which hee was condemned by the Pope: but the iniquitie of the time, and partialitie of the reports doe weaken those imputations. For ⁱ he made his *Apolo* gie, in which he defendeth his innocencie, and expounded

^a Ann. 1130.^b Mass. 16. p.

229.

^c Geneb. p. 913^d Vrs. p. 277.^e Trith. p. 162.^f Petr. A. p.

360. 361.

^g Geneb. p. 913

914.

^h Carion. f. 190

a.

ⁱ cap. 10. 8.^k Trith. p. 168.^l Bernard. epist.

189.

^m Geneb. p.

915. 916. 917.

ⁿ Frisn. gest.

Frid. 1. 48. 49.

The beast worshipped.

Gospel Number of his name.

PISGAEVANGELICA.

ded his own meaning. ¹ Also *Petrus de Bruis*, had many that followed his opinion, differing from the Romanes in the doctrine of the sacrament, and were spread abroad in diuers countries, as in *Tholesa*, &c. There were also such as were called Apostolicall, which taught, the liues of men were to be framed after the doctrine of the Apostles, they denied the Masse to be a sacrifice, as also *Berengarius* did, &c. They held ² against reall presence, praier for the dead, invocation of Saints, oyle, chrisme, Ecclesiasticall excommunication, per-
grination, the fire of purgatorie, and all ecclesiasticall constitutions (not commanded in the word of God.) *Lotharius* ¹ was againe called into *Italie* by the Pope, against *Rogerius* the Prince of *Apulia*; ² who had entred vpon the Church goodly him *Lotharius* subdued, and confiscated, and increas-
ed the riches and dignitie of the Pope. *Lotharius* ³ beeing dead, in his returne *Conradus* the third succeeded; who was troubled with rebels, by meanes of the king of *Sicilia* and other Princes.

Celestinus the second, was the first that was chosen without the voices of the people, by a law made by *Innocentius* the second, by which the people were excluded from the election.

Lucius the second, a warriour against the *Saracens* for *Ierusalem*, and held a Councel against *Abellardus*. In these times was so great famine, pestilence, and mortalitie, as was incredible to all posterities: ⁴ (For these witnesses) have power to shew heauen that it raine not in the daies of their prophecies, &c. to smite the earth with all manner of plagues as oft as they will. *Stella* said he was *Christ*.

Eugenius the third, the scholler of *Bernard*, hee was driven out of Rome by the Consuls, &c. Hee ⁵ caused *Bernard* to preach the crosse, & to moue the *Christians* to send aide against the *Saracens*; ⁶ who had taken *Edessa* and *Ierusalem*, killed the Bishops, and many thousands of *Christians*, and

com-

¹ Genes. p. 916² Bernard.
Cant. serm. 4. 6.¹ Trith. p. 164.² Pencerus. c.³ 352.⁴ 1st p. p. 279.⁵ 130.

Ann. 1144.

⁶ Genes. p. 918.

Ann. 1149.

⁷ Genes. p. 919.⁸ 920.⁹ Trith. p. 170.¹⁰ cap. 11. 6. 7.

Ann. 1145.

¹¹ Genes. p. 920.

Mass. 16. 230.

¹² Fris. 2. Fri.¹³ 36.¹⁴ Genes.

The second wee at Euphrates.

The second wee by two witness.

PISGAH EVANGELICA

committed many vnſpeakable cruelties. Whereupon ^a *Con-*
^a *rade* the Emperour, and *Ludowicus* the French king went to
^b *Massius*, 16. to the holy land, with a great armie; but ^a did little good: for
^c *p. 230.* their ^a armies came to miserable destruction, by reason of
^d *Geneb. p. 923* the decept of the Legate of the Emperour of *Constantino-*
^e *Gobel. c. 6.* *ple*, ^a who mixed lime with their meale, of which they
^f *59.* should make their bread. ^a The greater part of the ar-
^g *Triib. p. 170.* mie perished by famine, pestilence, and sword; filling
the Pagans cuntry with the spoiles and armie of the *Ro-*
^h *Frifin. c. 51.* *mans* expedition; (*feeling the smart of the second wee from*
ⁱ *Fri. l. 46. 50.* *Euphrates*.) In his time ^b was very much contentio among the
^j *etc.* diuines about the opinions of *Gilbertus Porretanus* a Bishop,
^k *Geneb. p. 920* against whom was opposed *S. Bernard*. This ^a *Bernard* wrote a
booke to this Pope, *De consideratione*, containing many im-
putations of *Antichristianisme* to the Bishops, &c. of his time,
proouing the Pope in his pompe to bee rather the successor
of *Constantine* than *Peter*. Though ^d his writings doe con-
^e *Penc. 4. p.* taine many superstitious opinions; yet hee taught ^e men to
^f *357.* be iustified by the onely mercie of God, through faith in
^g *Bernard. de* *Christ*; and so interpreteth *S. Paul*. And that good works doe
^h *annuntiat. ser.* not merit eternall life, but that it is freely giuen, &c. He also
ⁱ *1.* prooueth, that where *S. Paul* did speake of the doctrine ^f of
^j *f. 1. Tim. 4. 3.* diuels, in forbidding marriage, and meates to be eaten; that
^k *in Cant. ser.* ^g prophetic was fulfilled in the votarie Priests of his time,
^l *63.* and their hypocriticall fasts. Til ^h this time Monasteries were
^m *Penc. 4. p.* schooles of learning; but now they became places of idle-
ⁿ *356.* nesse and superstition, and of maintaining the pride of *Rome*.
^o *Geneb. p. 923* ⁱ One in the South did preach that he was the forerunner or
^p *Ann. 1153.* messenger of *Christ* presently to come.
^q *Geneb. p. 925* *Anastasiu* the fourth, ^k the politicians of France spoiled
^r *926.* both Churches and Monasteries. At this time were certaine
which taught against the Church of Rome, which were cal-
led or *blasphemed* as hereticks; *Publicani* who some called
^s *Triib. p. 193.* *Cathari*, some *Patrini*. As also the heresie called *Cardensis*, of
^t *294.* the

The second woe at Euphrates.

The second woe by two witnesses.

PISGAH EVANGELICA.

the body and blood of the Lord:¹ of this opinion were di-¹ *Trith. p. 193.*
 sputors terrible to the learnedst. They were of the opinion 194.
 of *Tanchelinus*. It seemeth at this time that the *Waldenses*
 sprung vp. The person whose name they were called by,
 was one *Waldus*, a rich Citisen of *Lyons*, who vpon a feare-² *Fox Marty. p. 233. &c.*
 full sight of the iudgement of God, gaue all to the poore. *Trith. Hist. p. 188.*
 and professed euangelicall pouertie, stirred vp himselfe and
 others to translate bookes of the Scripture into their mo-
 ther tongue. They taught that nothing is to be preached
 but Scripture: *That God onely is to be feared and no idols:*
There is but one mediator: The Temple of God is the whole world,
&c. That a prayer for the dead, and the fire of purgatory, is the *Genes. p. 938.*
invention of couetous Priests. Against images, confirmation,
auricular confession, &c. These being admonished to leaue *Fosc. Temp.*
 preaching, answered, it is more meete to obey God then man, *f. 77. b.*
 and despised the Prelats and Clergie. They were spread
 abroade vpon a suddaine into *Lombardy, Boemia, France, and*
England, &c. *P. Gerardus, and Dulcinus*, with thirtie others, *Fox Marty. p. 104.*
 as it seemeth of those *Waldenses*, came into *England*, and
 preached against the Church of *Rome*, declaring it to be *Ba-*
bylon, spoken of in the *Reuelatiō*. Thus *an Angel sheweth through* *cap. 14. 6.*
the midst of beauen, hauing an everlasting Gospel to preach,
saying, &c. Feare God, and worship him that made beauen and
earth, &c. Vnto this Pope *Anastasiu*, *Hildegrade* a Nonne *Trith. p. 177.*
 sent answer to his letters, instructing him in his life, pro-^{178.}
 phesying of the schisme which followed; and thus fore-
 shewed of *Rome*. And thou *O Rome* (saith she) *lying as it were*
in the extreamest point, shalt be troubled; so that the strength
of thy feete vpon which thou hast stood shall languish, because
thou louest the Kings daughter, iustice, not with feruent loue, but
as it were in the slough of sleepe, so that thou dost expell her from
thee, wherefore she will also flie from thee, &c. In his time was
Fridericus made Emperour.

Adrianus the fourth would not be consecrated, till Anno 1154.

Ar. ^a Rob. Barnes.

The image of that

beast doth speake.

PISOAN EVANGELICA.

- Arnoldus* the Bishop of *Brixia*, whom he held for an heretike, were expelled *Rome*, &c. In ^b his time, the followers of the Church of *Rome*, moued by the example of the euill law and learning of such as they called heretikes; contriued the popish learning. Wherefore ^c three bastard brethren, wrote three great bookes. *Petrus Lombardus* brought in *schoole diuinitie*, the better to confute the *Grecians*, *Abalardus*, *Petro-bussians*, *Gilbertus Porretanus*, &c. This *Peter*
- ^a *Lombard* affirmeth, that one way of iustification is by faith in the death of *Christ*; as they that looked on the brazen serpent were healed of the bitings of fierie serpents. And that when the Lord said to ^e *Peter*; *To thee will I give the keyes of the kingdom of heauen: the other Apostles had the same iudiciall power; yea all the Church hath it in the Bishops and Ministers*, &c. He ^f then held and taught many things, which the papists afterwards did not hold; as that *charitie* whereby we loue God, and man, is the holy Ghost; because it is said *God is charitie*, &c. Such agreement there is among them. *Petrus Comester* wrote the scholasticall historie, and *Gratian* the *Rhapsodist* digested the decrees; and presented his booke to be confirmed by the Pope. All ^g deuised of purpose to magnifie the Church of *Rome*, &c.
- ^h *Gravich*, in *W. gram. & articulis*.
- ⁱ *Pencer*, 4. p. 363 &c.

The third Thunder.

- ^a *Crantz*, *Met.* 6. 35. **F** *Ridericus* ^a the Emperor, holding an assemblie of the Princes, and roaring as a *Lion*, caused them to sweare to ioyne with him, in an expedition into *Italy*; especially that he might tame *Lombardy* that rebelled; which without question belonged to the Empire. ^b And gat promise, that if the Archbishop of *Mogunce* should die, they should
- ^c *Crantz*, *M. G.* 1. chuse no other without his consent. ^e For the Emperour thought to recover the right of the Empire, of inuesting Bishops, which *Henry* the fourth and fifth did strue for. In
- ^d *Rob. Barus*. ^d *Italy* he subdued many enemies valiantly and severely; and

Exerciseth power of the first beast. The third Thunder.

PISGAM EVANGELICA.

and deriding the insolencie of the *Romanes*, by^e his approach^e *Crant. M.*
 was so terrible to the Pope, that the Pope fled. But being^e 6.35.
 reconciled by messengers, the^e Pope and Emperor meete; *Rob. Barnes.*
 the Emperor holding the Popes left stirrop as he lighted.
 For which (though it were the first stirrop that euer he held)
 he being reprov'd mendeth that fault the next time. The
 Pope requireth the kingdome of *Apulia* for the crowning
 of the Emperor; which being deferred, they goe to *Rome*,
 and^e there the Emperor is crowned. ^b At which time one *Frif. g. Fr.*
 saying that the Empire is about the Papacie, was presented
 to the Pope, and burned and his ashes cast out. ^a At *Rome* *Gobel. at. 6.*
 the Emperor saw vpon a wall the picture of *Innocent* the
 second in his pontificals, giuing *Lotharius* the Emperor, that
 humbly kneeled before him, the crowne of the Empire; *Crant. 6. 35.*
 which much displeased the Emperor. When he was gone,
 the Pope wrote to him in a letter, that he did not repent for
 the benefit which he had bestowed, viz. the crowne, which dis-
 pleased the Emperor so, as that he openly said, he acknow-
 ledged not any benefit giuen him by the Pope; his Empire
 he had of God and the Electors, &c. ^b The *Lombards* rebell *Rob. Barnes.*
 againe, whom while the Emperor attempted to subdue, the
Italians by a great summe of mony induced the Pope to ex-
 communicate the Emperor; but before he could doe it he
 died, ^c being strangled with a flie as he was drinking. *Peucer. p. 440.*

Alexander the third ^d was chosen by the greater part of
 the *Cardinals*, but a while refused the seate. Wherefore *Urs. p. 2.*
Victor, a man very religious, and approued, good, humble *Anno 1156.*
 and curteous, who had been chosen by nine *Cardinals*, was
 inthronised. But after *Alexander* tooke the place. This was
 the cause of a great schisme; for which the Emperor taking
 compassion of the people, at *Papia* called both the elected
 Popes; not to iudge their cause; but to satisfie himselfe,
 whom hee should acknowledge. ^e *Alexander* refused to *Platina.*
 come, and excommunicated *Victor*, and the Emperor who
 fauored

Exerciseth power of the first beast. The third Thunder!

PISOAH EVANGELICA.

fauored him. And finding many enemies at *Rome*, went to
France; ^f where the Kings of *England* and *France* waited
before him as vsuers on foote. At the request of the French
King, the Emperor holdeth a Councell for the vnitie of the
Church. But *Alexander* would neither come thither, nor
permit the French King to come. ^h At this time were three
very sharpe disputers, *Arnoldus*, *Marsilius*, and *Theodoricus*;
which maintained that the prelates of their time were de-
ceiuers of soules, and snares of the diuel; they were named
Cathari; but were of the opinion of *Tanchelinus*; eight men
and two women of that opinion were burned. This doctrine
spread in *Boem*, *Alsatia*, and *Thuringia*, and continued long.
There were also of the same opinion called *Cardenses*, of the
place where they liued. The Pope in *France* doth labour to
vnite other nations against the Emperor. He was frighted
from his Masse, with fearefull darkenes and thunder; re-
turneth into *Italy* and breedeth new troubles. ⁱ While the
Emperor intended to pursue the Pope, and his adherents
rebels in *Italy*, with words, writing, and armies, ^k he is sol-
licit by his Confessor to diuert his forces against the
Turkes; where by the Popes treason, sending to the *Soldan*
the Emperors picture, with letters, the Emperor while he
went to wash himselfe in a riuer, is apprehended and car-
ried to the *Soldan*. The Emperor returning discouereth to
the Princes, and pursueth in *Italy* the Popes treason. ^a In
Italy now by the reading of the ciuill law, reuiued by *Lo-
tharius*, and canon law, &c. digested by the followers of the
Popes, ^b the people were diuided. Some were called *Gibel-
lines*, and stooode for the Emperor; other were *Guelphes*, and
tooke part with the Pope. ^c They of *Pisa* and *Brixia*, tooke
their oth to the Emperor. ^d The Pope for feare flieth in the
habit of his Cooke to *Venice*. Whom *Otho* the Emperors
sonne pursued to sea, where beeing ouer forward to fight, he
was taken by the *Venetians*; beeing brought in triumph into
the

^f Genes. p. 931.

^g Trib. p. 192.

^h Pag. 193. 194.

ⁱ Pag. 202.

^k Rob. Barnes.

^a Peuc. 4. p. 367.

^b Genes. p. 931.

^c Trith. p. 192.

^d Berg. 12. 1.

Volat. 22. &c.

Peuc. 4. p. 442.

&c.

PISGAH ○ EVANGELICA.

the citie, the Pope taketh a gold ring and casteth it into the sea, to espouse the sea vnto him, by a rite meerely heathen; and did institute that his successors should yearely doe the same, which custome is yet kept. The Emperour partly wearie of warres, and taking compassion of *Italie* so rent with dissention; and of the East, that was ouerrunne by *Saladine*; and of his sonne, inclined to seeke reconciliation. At *Venice* the Pope at *Saint Markes* trode on the Emperours necke, &c. caused the Quire to sing, *super aspidem & basiliscū ambulabis*, as *Insinian* the tyrant had done before at *Constantinople*. When the Emperour answered, Not to *ibes*, but to *Peter*; the Pope replied, both to me and *Peter*. So was reconciliation made. ^o *Alexander*, in whose time all the world of *Christians* was hurled together by the confusion of warre, hauing subdued the Emperour, holdeth a Council. In which hee condemneth the *Waldenses*, *Publicani*, *Carbari*, *Cardenses*, ^f *Albigenes*, &c. for heriticks. And as ^f *Mahomet* did of such as followed him, he ^b tooke an oath of the Bishops of obedience to the Church of *Rome*, and to the Pope there, against all schismes, with promise not for the losse of limmes to reueale any of his counsels, &c. Hee ⁱ first decreed that none should be counted a Saint, but whom the Popes canonized. The^k canonizing of Saints did the Pope learne by the example of the Gentiles; who vsed with great pompe and circumstance to deifie such as had beene beneficiall to the common wealth. ⁱ So did the Pope canonize *Carolus Magnus*. He ^m instituted the vse of vnleauened bread, and tooke one part of the sacrament from the laitie. ⁿ He censured the king of England for the death of *Tho. Becket*. The order of the knights of *Saint Iames* began in Spaine; as also the order of *Calatraue*, ^o whose vowe was to defend Spaine from the incursions of the *Saracens*. ^p *Ioachim* an Abbot prophecied that the Church should loose the temporalities; and that there should arise certaine wicked orders of religious persons,

^o Genes. p. 931^{936.}^f Mat. Paris. p.^{131.}^f Curio. 1. p. 11.^b Crant. 7. 3.ⁱ 3. Dec. f. 46.^{de reliquiis.}^b Poly. 1. au. 6. 6.ⁱ Gobel. 6. 60.^m Peuc. 4. p. 117.^{184.}ⁿ Genes. p. 936^{937. 938.}^o Volat. 21. f.^{244.}^p Gobel. a. 6. f.^{60.}

PISGAH EVANGELICA.

sons, which came to passe when the begging Friers were known in the world; which was not long after. ^a *S. Elizabeth* hath revelations shewed her by an Angel that requireth to be worshipped; more like the diuell than the ^f holy Angel of God. *Presbyter Iohn* king of *Christians* in ^a *India*; would haue vnited himselfe to the Church of *Rome*; if the same, or rather the infamie of the *Romane* couetousnesse had not defiled the whole world in all the parts thereof.

^a *Lucius* the third ^b was driuen out of *Rome*, because hee sought to extinguish the name of the *Consuls*; ^c *Friderike* the Emperour came into *Italie* with a great armie; and with fire and sword did many things against the Pope and Church of *Rome*. This Pope gaue himselfe wholly to ^d make warre with the Saints, as did also his successors. For hee proceeded very bloodily, ^e like *Lucius* the bloodie *Arian* Bishop; yea like the Dragon the heathen Empire, and by as cruell lawes as euer *Adabomet* made to ^f abolish all that the Church of *Rome* called heretickes; and remitted them that did relapse into heresie, or the suspicion thereof, to the secular power without any audience. And required a corporal oath of all Earles, Barones, Gouvernours, and Consuls, &c. of cities, and of other places, to assist the Church to the vittermost of their power, against (such as the Church of *Rome* called) heretiks.

Thus Princes bee used like beasts hornes, to gore and kill the Saints. ^g By his Legate were many burned in *Flanders*, which affirmed that Priests said Masse onely for couetousnesse, &c. Many blasphemies are objected to them, as vnto others. ^h *Saladine* with his *Saracens* sawed the *Templars* asunder, and killed the Priests, and preuailed much in the holy land.

ⁱ *Vrbannus* the third ^k excommunicated the *Danes* for suffering married Priests. ^l When he heard that *Ierusalem* was taken, as he was labouring for aide hee died for sorrow. ^m The Emperour preuaileth in *Italie* against his rebels.

ⁿ *Gregorie* the eighth ^o wholly minded the warres for *Ierusalem*.

^a *Truth*. p. 199

^r *Mat*. 4. 10.

^s *Reu*. 19. 10.

& 22. 8.

^t *Westmon*. p.

253.

^b *Volat*. 22. f.

254.

^c *Truth*. p. 204

^d *cap*. 13. 7.

^e *Theod*. 4. 21.

^f *5. Dec*. 5. f. 7.

^g *heret*. *Ada-*

bolendum.

^h *Geneb*. p. 941.

942.

ⁱ *Geneb*. p. 944.

943.

^j *Truth*. 205.

^k *Ann*. 1187.

^l *Geneb*. p. 944

^m *Ann*. 1185.

ⁿ *Geneb*. p. 944.

^o *Ann*. 1185.

PISCAN EVANGELICAL.

salem. There was continuall discord for about fiftie yeares betweene the *Romanes* and Popes about the gouernment of the citie, from *Innocent* the second, to this Pope. By this contention *Innocent* the second, *Celestine* the second died for sorrow: *Lucius* the second was almost killed: *Eugenius* the third, *Alexander* the third, *Lucius* the third, were driuen out of the citie; *Vrbannus* the third, and this *Gregorie* were banished; till at length things were compounded by *Clement* the third. By which we see, that the state of *Rome* is a monster compounded of diuers wilde beasts that cannot be tamed, and doth not maintaine that vnicie and estimation of the Pope that they bragge of. The remainder of the *Christians* in the East are ouerthrowne.

Clement the third^a preuailed to send aide to the holy land. The Emperour and diuers Princes went signed with the crosse, but the Emperour was drowned, and nothing was done. This Emperour was most *Christian*, triumphing in all his warres, couragious, gentle, and forgetting wrongs, (euen a Lamb in the throne.) And thus ended the third Thunder

Celestinus 3. 9 interdicted *France*, sent aide into the holy land, and confirmed the order or nuber of the *Tentonics*, whose colours were white, a crosse blacke. In a day & night they say 200. times the Lords praier, the Creed, and *Ave Marie*. He dispensed with *Henricus* the sixth the Emperour, to marrie *Constantia* a Nunne: of whom (when shee seemed past childe-bearing) was borne *Fridericus* the second. The number or order of crosse-bearers, beganne in *Italie*; and the order of the *Tentonics Marie*: these were to helpe pilgrimes and sicke persons. In *Denmarke* the people are perswaded to allow of Priestts marriage, which is repressed very hardly. In *Asia* all things are worse. This Pope crowned *Henricus* the sixth, and *Constantia* his wife with his secte; and

againe

cap. 13. 1.

Geneb. p. 946.

Voss. p. 299.

Ann. 1191.

Geneb. p. 947

Geneb. p. 946

p. 949.

Trib. p. 207.

Fox Mart p.

247.

Number of the beast.

The Fourth Thunder.

PISGAH EVANGELICA.

againē spurned off the crowne; declaring thereby, that hee had power to depose him againē. ⁴ This Emperour recouered *Sicilia*, and ⁵ sent forces into *Syria*, ⁶ but returning into *Italia* against his enemies is poysoned. ⁷ *Linonia* is converted.

The Fourth Thunder.

Ann. 1198.
Beuchel.

¹ Trith. p. 210.
21 L. 113.

WHen ^a the Princes of *Germanie* which were gone into *Asia* against the Turkes heard of the death of the Emperour; they could by no meanes be made to stay: but left the warres, and came home to the election of a new Emperour. By their departure all in a manner was lost in the holy land. ¹ When they returned, some chose *Philip* the Emperours brother, others *Orto*. Whereupon were multiplied many euills, warres, fires, destruction of cities, and murders of the poore. *Saint Dominick* instituteth the order of preaching Friars.

Ann. 1198.
² Vrs. p. 305.
C. 6.

¹ Carion.

² Vrs. p. 308.

³ 307.

Innocentius the third, ² vpon the death of *Celestinus* tooke part against *Philip*, objecting against him the cruelties which his parents and brother had done against the Church of *Rome*: in which the Pope iudged not equally. ¹ But *Philip* was strong and fortunate in his warres, which were many, because of the Popes excommunication. And ² the Princes and Barones, taught by the diuell, cared not to breake their bath, nor violate their faith; but confounded all iustice, taking part sometimes with *Philip*, sometimes with *Orto*. By ³ the meanes of this contention, the Pope made all Ecclesiasticall dignities litigious, and brought them to *Rome*. Whereupon *Vrspergensis* exclaimeth. Reioyce our mother *Rome*, because the sluices of all treasures are opened, that whole riuers of money may runne to thee. Reioyce, for the wickednes of men; because for the recompence of so great euills, some price is paid to thee. Insult for discord thy helper, which came from hell to helpe thee to money, by great heapes

The tabernacle of God

is blasphemed.

PISGAH EVANGELICA.

heapes. Thou hast that which thou hast thirsted for. Sing this song, that by wickednesse, and not by religion, thou hast overcome the world. Men come not to thee for deuotion and conscience, but for the committing of villanies, and for decision of contentions, bought out with money of thee. The begging Friers beganne the wicked order, of which *Ioachim* prophesied before.

The first thing that the Friers did labour for, was to magnifie their faction. ^a To which purpose they wrote a very detestable and blasphemous booke, containing the most abominable heresies of these new sprung vp friers. Nowe because the Gospel which the scripture calleth ^b *Eternall*, was commonly preached to the hazzard of the papacie; these called their booke, *The eternall Gospell*, and the Gospell of the holy Ghost. This they said, excelled that written by the foure *Euangelists*, so much as the kernell passeth the shell, and as light excelleth darkenes. And therefore taught, that within threescore yeares, *vz. 1260.* the Gospel written by the foure Euangelists should cease, and bee abolished, and theirs should steppe vp in stead thereof, and continue for euer. ^c This booke the Friers commended to the Pope to bee canonized, who esteemed it much. For from hence the Popes doe continue many wicked pranks, to weaken, if not to abolish the authority of the Scriptures. This deuice of forging a newe Gospel, the Friers borrowed of their fathers the ^d *Gnosticks*.

^a Ex Mat. Parris. p. 910.^b Gobel. et. 6.^c cap. 63.^d Fox Mart. p.^e 326.^f cap. 14. 6.^g N. B.^h Sibrandusⁱ Lub. d. Christ.^j 409. 2. cap. 7.^k Epiph. heres.^l 26. p. 27.

It seemeth hitherto that the cup in the supper, was not taken quite from the laitie. For *Innocentius* the third enioyning certaine knights and their seruants penance for killing the Bishop of *Herbipolis*, saith thus. *They shall not presume to take the bodie and blood of the Lord*, but at the point of death, ^m *Philip* putting *Otho* still to the worst, the Princes grew wearie of warre, and sought for peace; and notwithstanding the Popes excommunications, are reconciled to *Philip* & crown

ⁿ Trith. p. 215.^o 215. 216.

The Tabernacle of God

is blasphemed

PISGAH EVANGELICA.

f 219.

z Vesp. p. 310.

h Pag. 309.

i Trith. p. 219.

him againe, and ^f with the Popes Legates, treat of peace, and compounding the state of the Empire. & The Pope, to whom all is referred, consenteth to peace vpon promise, that his nephew should marry the Emperor *Philips* daughter. And *Orto* likewise vpon the like condition. ^h At the same time, one *Fuleo* preached in *France*, and moued many to take the crosse, and fight in the holy land. Whereupon two Earles came with their armies to the Pope, who sent one of them against his owne enemies in *Campania*; the other went as towards *Ierusalem*; in the way the *Venetians* spoyle a certaine citie called *Satira*. After the armie went to *Constantinople*, beat a part of the citie, entred and tooke many spoyle, and reliques of Saints. He that readeth, iudge if it were not theft; and if the Pope can excuse that rapine by the *Isralites* robbing the *Egyptians*. ⁱ After the capitulations were made for the quiet of the Empire, *Philip* went to pursue some rebels in *Saxony*; and as he rested in his chamber, hauing opened a veyne, he was murdered by *Orto Palatinus*, because he did not worship the beast. And so was ended this fourth Thunder.

The fifth Thunder.

Anno 1208.

* Trith. p. 219.

220.

b Grant. 7. 35.

c Vesp. p. 313.

Vpon ^a the death of *Philip* the Emperor, was *Orto* chosen with one consent of all the Princes. The Pope hearing thereof, and that he had married his neere kinswoman, liked it, and by Legates confirmed it. Wherefore *Orto* going into *Italy*, is honorably receiued by the Princes and Pope; and is crowned. At this time the *Franciscan* Friars began. There were also great heates, fearefull thundrings, and lightnings. And ^b now while the Pope did challenge *Apulia, &c.* to belong to the Church of *Rome*, and the Emperor thought not; there arise dissensions betweene them, ^c so that the Pope pronounceth him contumacious, excommunicated

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municated him, and so hee was every where denounced.
 Whereupon the Princes elect *Fridericus* the sonne of *Hen-*
ricus the sixth Emperor, as an euill diuell in *Israel*: which
 election the Pope confirmeth, and *Friderick* is guarded
 through *Italy* by the Princes of *Italy*. In ^d *Narbona* 140. ^d *Mass.* 17. p.
 and at *Paris* 24. would rather be burned as heretikes, then ^{235.}
 recant their opinions. ^e In 1211. appeared a great comet, ^e *Amicon.* d. 5.
 the yeere following, the nation of the *Tartarians* (*The fourth Sarma.* c. 1. 2.
Angel about Euphrates) came out of their scates, into our
 world, ^f through the *Caspian* sea, which gaue them way mi-
 raculously, as an *Angel* had directed them. ^g *Otho* the Empe- ^h *Haiton.* c. 16.
 ror succeeded prosperously in his warres of *Apulia*, & *Calab-*
ria. Wherefore ^h the Pope sent five times to him in short ⁱ *Trith.* p. 221.
 space for peace; but the Emperor despising the Popes com-
 maundements, could not be stirred, but that he would roote
 out *Fridericus*; and be reuenged of the French King, for the
 wrongs he had done to *England*. Hereupon the Pope tooke
 courage, ⁱ and resolved vpon two things; to recouer the ^j *Ps.* 317.
 holy land from the *Saracens*; and to reforme the Church
 against heretikes, and such as impugned the liberties there-
 of. And so required ^k the Archbishop of *Mogunce* to de-
 clare the Emperor excommunicate and deposed. The Prin-
 ces that fauored *Otho*, spoyled the cities, religious houses
 and Churches of the diocesse of *Mogunce*; and *Otho* return-
 ing into *Germany* subdued many rebels. ^l The *Albigeneses* ^l *Geneb.* pag.
 in the parts of *Tholosa* in France, maintained many doctrines ^{957 958.}
 against the Church of *Rome*, as against prayers to the virgine
Mary, &c. Against whom the French, both Clergie and
 Laytie did contend and fight with doubtfull successe, al-
 most for the space of twelue yeeres. ^m But now the Pope
 preacheth the crosse (and absolution from all sinnes) in ⁿ *Trith.* p. 221.
Austria, *Saxony*, *Westphalia*, *Phrisia*, and all *Germany*, to assist
 his Captaine against them. For the King of *Arragon*, and
 diuers *Eagles*, &c. tooke their parts. Hereby the *Albigen-*
ses

The fifth Thunder.

The image of the beast doth speake.

PISOAN EVANGELICA.

- ^a *M. 17.* *ses* were put to the worst, ^a foure hundred of them were burned, fourescore beheaded, their chiefe Prince *Aimericus* was hanged, and his Lady was cast in a pit, and stones vpon her. The ^o Pope bringeth forth *Fridericus*, and opposeth him openly to *Otho* the Emperor, because he labored not for absolution, and peace; commaunded the Princes to chuse *Fridericus*, and to cleave vnto him; which they did. The Pope also sent his ^a letters to the Clergie and Princes, forayde against the *Saracens* in the holy land. His chiefe argument to perswade by, was this. The *Saracens* from the time of *Gregorius* the first, when they began, haue continued 666. yeeres almost; which time according to the ^b *Reuelatio* they should certainly be rooted out. So foolishly did this false Prophet vnderstand that place. ^c Betweene *Otho* and *Fridericus* were warres; and *Otho* because his friends forsooke him, was constrained to giue ground awhile. *Fridericus* pursued him, and vexed his fauorites; yet did *Otho* gather vp himselfe to fight, both with *Fridericus* and the French King. But by the French King he was put to the worse. ^d *Conradus de Marpurg* was by the Apostolike sea, made Generall inquisitor for heresies. This *Dominican* Frier continued nineteene yeeres, and caused many to be burned as heretikes, no man forbidding him: *For the beast hath power giuen vnto him to do what he list.* The ^e Pope also held the *Lateran* Councell at *Rome*, maketh the fiae bookes of *Decretals*, consisting (for the most part) of the decrees of this Councell, and epistles of this Pope. In this volume are diuers things, for the advancement of the Church of *Rome*, in authoritie and doctrine (*For the woman siteth on the scarlet coloured beast.*) As, ^f the Church of *Rome* hath the principalitie of ordinarie power, aboue all other Churches, as the *Mother and Mistris* of all faithfull people (*for she saith in her heart, I sit, a Queene, and am no Widow.*) ^g That the authoritie of the Pope, is as the authoritie of God. (*For he exalteth himselfe, &c. shewing himselfe*
- ^a *Abb. 17. 18. p.*
314. 315.
- ^b *cap. 13. ult.*
- ^c *V. 17. 18. p.*
319.
- Anno 1214.
^a *Trith. Hist.*
p. 223.
- Anno 1215.
^c *Genes. p. 95.*
- ^f 5. *Decret. tit.*
33. *cap. 23.*
- ^g 1. *Decr. tit.*
7. *cap. 23.*

The fifth Thunder.

The image of the beast doth speake.

PISCAN EVANGELICA.

selfe that he is God.) ^h He brought transubstantiation into ^h 3. *Decr. tit.*
 the Sacrament, and decreed that the words in the Canon ⁴ 1. *cap. 6.*
 of the Masse, are to bee beleueed as the holy euangelists.
(Thus he blasphemeth the tabernacle of God.) ⁱ He decreeth ¹ 1. *Decr. tit.*
 that it is in the Popes power, to approue that Emperour ⁶ *cap. 34.*
 which he thinketh worthie, and to reiect him whom he
 thinketh vnworthie. They are there also made heretikes,
^k that teach or thinke any other thing then the Church ^k 5. *Decr. tit.*
 of *Rome* doth teach and obserue (and so maketh the Church ⁷ *de heresibus.*
 of *Rome* a right *Cataphrygian.*) And generally whom so
 euer the Church of *Rome* or popish Clergie shall so iudge.
 Such may not be suffered to haue house, substance, fauour,
 reliefe, counsell, credit, nor may buy or sell, nor liue. And
 when they be dead, they deale with them ^l as the heathen ¹ *Eus. 5. 1.*
 Emperors, and bloody *Arians* did with the *Christians* and ² *Theod. 4. 22.*
Catholikes, for they will not suffer them to be put in ³ *de 2. 14. Soc.*
grauis or *Monuments*. So that his tyrannie is worse then that of ^{2. 23.}
^m *Licinius*. Yea, he also decreed ⁿ that the bones of excom- ^m *Eus. 10.*
 municated persons, if they may be discerned, should be cast ⁿ 3. *Decr. tit.*
 out of their graues, from *Christian* communion. He also ²⁸ *cap. 12.*
 giueth the lands and goods of (such as he calleth) heretikes,
 their fauorers, or complices, &c. to such papists as can get
 them. And that this beast might appeare to be the *image* of
 the *Dragon*, the heathen Empire of whom it is said. ^o *He* ^o *cap. 12. 4.*
stode before the woman, &c. to deuoure her childe when she had
brought it forth, ^p it was decreed, that the beleueers, recei-
 uers, defenders and fauorers of such whom they called he-
 retikes, should likewise be excommunicated. This kinde
 of excommunication was taken from the ^q *Druides*. For ^q *Caesar. bell.*
 such as stode not to their decree were interdicted from sa- ^{Gallico lib. 6.}
 crifices; and hereupon accounted amongst the wicked.
 All flie their company and speech, they receiue no benefit
 of law, nor are admitted to honors. ^r But *Saracens* and *Jewes* ^r 5. *Decr. tit.*
 may haue houses and synagogs, and exercise marchandise ⁶ *cap. 7. 8.*

The number of

the beast.

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^a 1.D.T. 31.^c 14.

See N. D.

Warneword.

^b Mat. Paris.^p 263. ^v 11. 315.^c 5.D.T. 7. de
heresib.^d Curio. 1. p. 28.^e Volat. 21. f.

244.

^f Trith. p. 224.^g Genes. p. 958.

by the Popes warrant. In this Councell ^a was decreed, that where were people of diuers rites and languages, the Bishops should provide them fit men, which should celebrate diuine seruice, and minister the Sacraments, and preach vnto them, according to the diuersitie of their rites, & tongues. So that yet it was not concluded, that the seruice of God should be in a strange tongue, as the papists would perswade. This Councell ended, the Pope preacheth the crosse,

^b and pardon of all sinnes, for aide of the holy land; and

^c against heretikes, promising to those catholikes that take the crosse to roote out heretikes, as large priuiledges as were graunted to them that fight against the infidels; and

now doe the Popes teach as ^d Mahomet did, that who

died for his religion should goe to paradise. Hereupon

many tooke the crosse to goe against the *Saracens*. And

many orders of souldiers arose, the crosse-bearing souldiers

were aduanced. In ^e *Arragon* were two orders of souldiers;

the first, *Saint Mary*, for the redemption of captiues, whose

colours were white, a crosse blacke. The other *Monlesie*,

with a red crosse; these were to defend the countrie from

the irruptions of the *Saracens*. There were also the *Domi-*

nicans, or preaching Friers aduanced. In ^f those dayes were

many (called) heretikes, men and women, which spread

their opinions in *Almania*, *France*, and *Italy*. In the citie of

Argentine were more then fourescore apprehended, whom

Conrade the inquisitor thus examined. He caused an iron to

be made red hot, and whom the hot iron did hurt hee

condemned for heretikes, and deliuered them to be burned,

(for the beast hath teeth of yron and nailes of brasse,) many be-

lieued he condemned many innocents. In ^g *Alsacia* many

held against the Pope; and the *Grecians* against transubstan-

tiation. So did *Almericus* a very learned man; his bones,

and the bones of diuers that followed him, were digged vp

againe and burned at *Paris*, (for the beast suffereth not their

carcasses

The number of

the beast.

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carcasses to be put in graves.) ^h As the Pope preached the ^h False Temp.
 crosse, so did the diuell; 20, 000. boyes, &c. in *Almania* ^{l. 80.}
 tooke the signe of the crosse, to goe to *Ierusalem* against the
Turkes; but at the shore they were either drowned or sold
 to the *Saracens*. A huge company of heardefmen came
 from *Spaine*, and likewise (tooke the crosse and) spoyled the
 Clergie about *Paris*.

Honorius the third ⁱ made such preachers as grew cold in *Anno* 1216.
 perswading, and such people as were slacke in obeying, to ⁱ *Vr* p. 320.
 be more zealous to recouer the holy land; prophesying
 (but falsely) that in his time, *Ierusalem* should be recouered
 from the *Saracens*. He ^k confirmed the order of the *Domi-* ^k *Gent* p. 961.
nicans, and *Franciscans*, whom ⁱ *Innocentius* the third ap- *Trith* p. 225.
 proued; because their vow was in all things to be obedient ⁱ *Vr* p. 318.
 to the Apostolike seate; and to stand for the defence of the ^{319.}
 mother Church. They say ^m the Pope was vnwilling to ^m *Pet. de Nat.*
 confirme their order, till in a (lying) vision by night he saw *Cliftoneus hom.*
Dominicks, or as other say *Francis*, with his onely shoulders
 bearing vp the *Laterane* Church, that by ruine was readie
 to fall. They also fable, that when *Christ* came armed with
 three darts to destroy the world; at the instance of his *Mo-*
ther, he was content to respite the world, till she had made
 experience of her two champions; sufficient to conuert the
 whole world. *viz.* *Dominicks* and *Francis*; and iudicially
 pronounced, that if the world were not conuerted by them,
 he would presently make an end of it. Howbeit as ^a *Vin-* ^a *Proz. finis*
centius writeth *Anno* 1416. more then a hundred yeeres af- *mundi parte.*
 ter the prefixed time, that the world was worse; these reli- ^{1.2.}
 gious persons were abominable, rather snares and wolues
 then pastors. And hereby the vision proueth a fable, as is
 fitting in false Prophets. ^b *Fridericus* followeth his warres ^b *Trith* 224.
 vpon *Otho*; who being forsaken of all, dieth for sorrow, of ^c *Crant* 7. 35.
 a dysenterie; and *Fridericus* alone enioyeth the Empire, and ^c *Gob* 6. 63.
 so was ended the fifth Thunder.

Tbe.

PISCAR EVANGELICA.

The sixth Thunder.

Anno 1217.

a V^r p. 321.
322.

b Pag. 323.

c V^r p. 323.
p. 328.d Trith. p. 228.
230.

e Pag. 329.

f V^r p. 324.

F *Ridericus* the second ^a being elected Emperor, disposeth his affaires, and is crowned at *Rome*; befloweth many of the Imperiall lands vpon Saint *Peter*; and taketh the crosse to fight for *Ierusalem* against the infidels; committed his sonne to the tuition of certaine Princes, by whom he was crowned King of *Romanes*. But whereas certaine Earles had taken some of his castles in *Apulia*, he fighteth with them, and doth overcome them, who flie to the Pope that protecteth them; whereof the Emperor complaineth. The crosse is preached in *Almany*; whereupon the people commit many murthers and horrible facts, vpon assurance of pardon, for taking the crosse. ^b The Emperor subdueth the *Saracens*, and also certaine rebels in *Apulia*. The *Christians* who had taken the crosse and were come to *Nilus*, by the great and continual confluence of new aydes, tooke the impregnable citie of *Damiata*; where they make a most miserable spectacle by the slaughter of the *Paganes*. By the means of the Popes Legate (^c who came rather to the desolation of the armie, then for the consolation thereof) and by means of *Ludovicus Banarus*, they proudly refused a most honorable and profitable composition, which the *Soldan* offered; namely to haue restored *Ierusalem*, and the countries about it, for the citie *Damiata*. But after by the stratagems of the *Soldan*, they were driuen to accept of their owne liues. ^d Many Nunnes were thrust out of their cloysters, for their naughtie and extreme filthy life. There were at this time horrible earthquakes, pestilence among cattell, and such famine as hath not been heard of. ^e Then was the crosse preached againe, and all appointed to follow the Emperor into the holy land. ^f The Emperor calling an assembly of the Princes (before his voyage) is thought to be hindred

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hindered by the court of *Rome*. ⁸ And by the suggestion of ¹ *Trith. p. 236.* the Pope, the *Lombards* rebell against the Emperor; and enter into a league, to the detriment of the Empire, and hinderance of the recovery of the holy land. ^h This Pope ^{3. Dec. tit. 41.} ordaines, that the *Eucharist*, ¹ which, as a cake made vp with ^{10.} dogges greafe, ought to be kept very cleanly; and that at ¹ *Her Renect.* the eleuation, and when it is caryed to the sicke the peo- ^{in Psal. 1. p.} ple should bow themselues and kneele. It must be carried ^{454.} to the sicke in a decent manner; with a light burning before it, & the people that meete it must kneele downe, and say, *Salve lux mundi*, or *Pater noster*. ^a Almost in the same ² *Morisen. 18.* manner was *Jupiter* wont to be carried among the *Gentiles*. ^{ex Alex. ab.} ^b Vpon this idolatry the dominion of the *Christians* was ^{Alex. 5. 27.} abolished in *India*; and the *Tartars* there began their great ^b *Genes. p. 963.* kingdome of *Cataia*. ^c This Pope did strictly forbid the ^c *Dec. tit. 37.* reading of the ciuill law in *Paris* and the places adioyning. ^{c. 28. Pantale.} He warred with the Emperor in *Apulia*; *Iohn* the Emperor of *Constantinople* obtained of him to absolue the Emperor *Fridericus* the second, that he might make an expedition against the *Turkes*, who daily preuailed in *Asia*.

Gregorius the ninth ^d as a proud man, in his first yeere, ^{Anno 1227.} contrary to iustice, began to excommunicate the Emperor ^d *Vr(p. p. 324.* *Fridericus*, vpon friuolous and false occasions; obiecting that hee went not into the holy land, as he promised: ^e which ^e *Trith. p. 237.* excommunication also the Pope sendeth abroad to Archbishops &c. ^f by his bulles; in which he complaineth that ^f *Mat. Paris.* the Church was endangered by the Pagans, ^{332. 333.} (*the Angels about Euphrates*) the Emperour (*the Angell that setteth his right foote on the sea and left vpon the earth*) heretikes, (*the two Witnesses of Christ*) and by false brethren (godly men *hid from the presence of the Serpent.*) ⁸ The Emperour pub- ⁸ *Vr(p. p. 324.* lisheth his *Apologie*, and ^h writeth to Princes, complaineth ^h *Mat. Paris. p.* of the false imputations laid against him by the Pope; shew- ^{335.} ing that the Church of *Rome* is so enflamed with the bur-

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ning affection of couetousnesse, that the goods of the Church are not sufficient to satisfie her thirst: and that shee blusheth not to disinherit Emperours, Kings, and Princes, and make them tributaries. &c. ¹ Besides, the Emperour maketh sure vnto him, diuerse of the noblest *Romans*, who while the Pope pursueth his excommunications, by the assistance of the people, expell the Pope out of *Rome* with shame; and doe vex his territories with warre. The Pope stirreth vp the King of *Ierusalem*, *Mathew* and *Thomas*, Earles of *Tuscia*, against the Emperor. The Emperor resolue-
¹ *Vrs* p. 325.
 ueth to goe his voyage for the holy land, and the Pope was a meanes to hinder the assemblie of the Princes, with whom the Emperor should take order for the affaires of the Empire in his absence. When the Emperor was gone, the Pope notwithstanding caused ^k him to be proclaimed excommunicate, throughout all *Germany*, which was done especially by the begging Friars. ¹ Besides, his souldiers that tooke the crosse were spoyled by the Popes meanes. In ^m *Italy* the Pope raised vp many rebellions against the Emperor, and attempted the like against him in *Asia*; writing to the Patriarch of *Ierusalem*, the soldiers and the *Saracens* to destroy him. ⁿ Wherefore the Emperor endured much danger by the treason of the *Templars* abroad; and the Pope at home inhibited all ayde that would haue gone ouer to him, but warred vpon, and subdued many of his possessions. Who is it that well considereth these things, and doth not bewaile, and detest them? which seeme an euident and prodigious portent of the ruine of the Church. ^a The Pope taking it ill that *Fridericus*, as despising his excommunications, did embrace the busineses of the Church, in the holy land; despayring that he would not returne to vnitie, decreed to deprive him of his Empire, and substitute another; namely the General of his warres, whom he ayded with all that the Church of *Rome* could doe; with
 treasure,

¹ *Triib. p. 231.*¹ *Vrs* *Ibid.*^m *Fox. Marty.*ⁿ *Vrs* p. 325.^a *Westmo. p.*
288.

The sixth Thunder.

The beast blasphemeth.

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treasure, armies, pardons, and solicitations of all Prelates abundantly. Which when the Emperor vnderstoode, he ^b compoundeth the affaires of the holy land with the *Soldan*; and thinking to make glad all *Christendome* with his good newes, reporteth to them by letters what honorable composition he had made. ^c The Pope receiveth his letters and spreadeth rumours that he was dead; by which rumor many Imperiall cities enclined to the Pope, and resolute to kill the *Germane* souldiers which were in *Italy*; or should returne that way from the holy land. But when the returne of the Emperor was once knowen, the furie slackt; both *Christians* and *Saracens* cleave vnto him, and by ^d the valour of his *Germane* souldiers recouereth many of his cities againe. From which time grew much enmitie betweene the Pope and Emperor. ^e Yet the Emperor doth still craue absolution, and by the mediation of Princes laboreth to be reconciled vnto the Pope. ^f At last, by the meanes of *Ludowick* Duke of *Austria*, &c. he was receiued into communion; & when he had paid 120,000. ounces of gold to the Pope for his punishment; and by his armie put the Pope in his possessions against the *Romanes*, who labored to recouer their ancient manner of government and liberties, ^h and was content to hold *Sicilia* of the Pope in fee. ⁱ About this time were a very great many discovered in *Almayn*, *Italy*, especially in *Lombardy*, and in *France*, which held against the authoritie of the (popish) Church and prelates; and against distinction of meates; for the marriage of Priests; then called the heresie of the *Nicolaitanes*, &c. (against them are objected many blasphemous things, as the manner of the Church of *Rome* is.) Of these very many were burned. ^k At ^l *Pantaleon*. *Wormes* also were many good men adiudged to the fire. Now ^m when againe the Emperor sought to recouer *Misaine*, and to subdue his rebels there, ⁿ the *Lombards* did hinder *Henry* the Emperors sonne, that he could not ioyne

^b *Vissp. p. 325.*^c *Mas. Paris.*^d *344-345.*^e *Vissp. p. 325.*^f *Trith. p. 23.*^g *Vissp. p. 326.*^h *Trith. p. 232.*ⁱ *Paral. Vissp.*^j *p. 327. Platina.*^k *Carion.*^l *Trith. p. 232.*^m *Pantaleon.*ⁿ *Paral. Vissp.*^o *327.*^p *Trith. p. 234.*

They die that worship not the beast.

The sixth Thunder.

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his armie with his father; and the Pope by his bull deprieth him of his Empire. The ^a yeere was extreame hot and dry. The Emperor would pacifie seditions which were risen in his strong cities of *Italy*; which he did with violence, and burned his rebels. At which time, in *Germany*, many nobles and meane persons; Clerkes, Monkes, and Nunnes, Citizens and countrie people, by the giddie sentence of *Conrade*, the Popes inquisitor, were burned in the name of heretikes. The same day that any one was accused, whether iustly or vniustly, no appeale nor defence did auaille; but he

^a *Trith. p. 235.* was burned. The ^b Pope also the third time excommunicated the Emperor, and did also proclaime him an heretike; and stirred vp the *Venetians* against him. The Emperour purgeth himselfe from the imputation of heresie, by his letters publicly sent abroad to Princes, &c. and in *Italy*

^c *Trith. p. 236.* found aide of the faction of the *Gibellines*. The ^e crosse is preached against the *Stadingerses*, who stonde excommunicate for contemning the Popes authoritie; many had fought against them a long time hitherto; but all in vaine. Now by the army of the crosse, 2000. of them were slaine; and so ceased the faction and confederacy against the

^d *Paral. p. 328.* Church of *Rome*. ^d The Pope also preacheth the crosse, with pardons to all those that would fight against the Emperour. Of which army as many as the Emperour tooke, he crossed them with crosse woundes vpon the heads, faces, or bodies.

^e *Trith. p. 236.* Then ^e also did *Henry* King of *Romanes*, rebell against the Emperor his father (happily by the Popes instigation.) But he was subdued and taken, and imprisoned by his father;

^f *Mat. Paris. p. 401.* ^f who when he was somewhat enlarged, seeketh meanes to poyson his father; and therefore is restrained vnder the keeping of a Prince, that hated him most. ^g The Emperor went into *Lombardy*, and *Italy* with a puissant army, subdued his rebels, and caused his sonne *Conrade* to be elected King of *Romans*. The Pope excommunicateth him againe,

and

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and caused him so to be denounced every where by the *Mi-
norites*. The ^h same time by the permission, or procurement ^h *Mat. Paris.*
of Pope *Gregory*, the insatiable covetousnes of the Church ^{p. 135.}
of *Rome* grew so mighty, confounding right and wrong;
that all shame set apart, as a *common whore* set on sale, and
lying open to all; she esteemed vsury for a small inconue-
nience, and *Simonie* for none at all, &c. ⁱ About this time ⁱ *Fox. Marty.*
the East Church is deuided from the West, ^k and from the ^{p. 135.}
subiection of the Church of *Rome*, for diuers enormities of ^{Mat. Paris.}
that Church, especially in vsuries, simonies, sellings of iu-
stice, and other intolerable iniuries; ^a and by name, be- ^{p. 135. 186.}
cause the Pope would not admit an Archbishop there,
without a great summe of money. The Pope sent forth his
preaching Friers, to moue all *Christians* to fight against the
Grecians, as it were against the *Turkes*, and *Saracens*; inso-
much, that in the Isle of *Cyprus*, many martyres and good
men were slaine for that onely cause. ^b This Pope forbad ^{p. 5. Dec. lit. 7.}
laie men to preach and excommunicated the *A'bingenses* ^{capit. 4. 15.}
about *Thelossa*; and the *Waldenses*, &c. ^c digested the five ^{Genes. p. 964}
bookes of the decretals in the mannr now they be; and ^{Fals. Temp. p.}
^d appointed that certaine times in a day a bell should be ^{8. b.}
toll'd, when the people should say certaine deuotions, in ^{Genes. p. 964.}
the praise of the *virgin Mary*; ^e as the *Turkes* at certaine ^{Par. Vrs. p. 329.}
times, when their priests doe stand in the towers of their ^{true. morib. 1.}
Churches, and cry out that the people may heare them, doe ^{p. 31.}
fall downe, and doe say certaine deuotions; (vpon this ido-
latry of the *Christians*) the *Tartares* doe wast the countries ^{Mat. Paris. p.}
of the *Christians*. ^{338.}

Innocentius the fourth ^f was chosen after long delaie, be- ^{Ann. 1241.}
cause the Emperour held some of the *Cardinals* in prison: &
because of disoord among the Electors. ^g He presently con- ^{Par. Vrs. p.}
firmed the excommunication of *Fridericus*; who therefore ^{329.}
stopped the waies of the Popes postes, and hanged vp two ^{Mat. Paris.}
Munorites, that by stealth did carry letters to moue sediti- ^{p. 585.}

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on amongst the Nobles. The *Templars* for hatred of the Emperour besieged and vexed the *Tentonici* in the holy land, not suffering them to burie their dead. ¹ Many Princes are alienated from the Emperour, and elect the *Landgrane* of *Tburing* against him. ² But the Emperour presently made peace with the *Landgrane*. VVise men laboured to make peace betweene the Pope and the Emperour; but the Emperour refused to submit himselfe absolutely to the Popes censure, desiring to haue the causes and conditions first known; neither would hee resigne the rites of the Empire. ¹ The lamentable newes of the *Tartars* had stirred all *Cbristendoms* against them, had not the grieuous distraction betweene the Pope and Emperour beene the let. The friers, Preachers, and Minorites, fall out bitterly betweene themselves. ^m The Pope sendeth an Extortor into *England*, (&c.) with power to suspend, excommunicate, and punish many waies, all such as would not suffer him to leaue what money he pleased. (*For the beast is footed like a Beare.*) ^a VVhen the Emperour laboured for peace with the Pope in vaine, the Pope (as it seemed of purpose to bring the Emperour into causelesse hatred) ¹ sent into *Tanna*; where he had *Gallies* ready to entertaine him. The Emperour (smelling the Popes drift) said with griefe, *The wicked flee when none followeth*. The Popes faction perswadeth the *Landgrane* to take the dignity of the Empire in hand, & make warre vpon *Fridericus* whom they called tyrant, persecutor, a confederate with *Saracens*, *For the beast doth open his mouth to blaspheme them that are called Gods*, &c. But the *Landgranes* friends aduise him not to trust the promises of the Popes partie; and the Emperour comming on a suddaine, the *Landgrane* was alienated from that purpose, and gaue gifts to the Emperour, and so they parted friends. ^b The Pope sendeth (abroad as) to *England*, by strange and incredible authoritie to take money for aide against the Emperour ^c who writeth to *England*, to staie their
their

¹ 588.² 589.¹ 592.^m 594.^a *Mat. Paris.*
p. 617. 618.^b 622.^c 623. 624.

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their contribution; and rather to exempt themselves from former impositions; protesting his innocencie; and that the Pope had reiected his submission; the manner whereof, hee was willing to referre to the censure of the Kings, of *England* and *France*, and their Barones. (See a *Lambe in the throne*.) ^d The *French* king, vpon recouerie of a desperate ^{d 632.} sicknesse, voweth a voyage into the holy land. ^e After the ^{e 633.} presages of heauie things, as thunders, and lightnings, ^{f 633.} the Pope through *France* causeth the Emperour to be preached excommunicate: which when a Priest should denounce, he said to the people; I know the Pope and Emperour to be at controuersie, the cause I know not; but I pronounce the partie excommunicated that doth the wrong, and absolue the innocent. ^g The Pope calleth a Councel at *Lugdunum*, ^{h 636.} where his chamber was burned, as it was thought of purpose; to get occasion to extort money of the Prelates, comming to the Councell. ⁱ And partly by moning his wants, ^{i 642.} and partly by large promises of preferments, many of the prelates bestowed incredible wealth vpo the Pope, ^k whom ^{h 638.} againe he honoured with titles and dignities. ^l In the Councell, the Emperours proctor answered diligently for his Lord, & made large offers to subiect the *Romane* Empire to the Church of *Rome*; to fight against the *Tartars*, and for the holy land. All which the Pope insolently reiected, and refused the kings of *France* and *England* to bee sureties for the Emperours promise herein. And ^{m 658.} notwithstanding the Proctor confuted all obiections made by the Pope or others; yet he proceedeth with the assistance of the prelates, with candles put out, to excommunicate and ^{n 658.} depprue the Emperour: forbidding him any more to be named Emperour ^{o 6 Decr. 66. 2.} by any; which the Proctor said was the beginning of many euill daies. The Pope to further his purposes, ^{p 661.} aduanced the Cardinals. For whereas before they had not that brauerie of ^{q 661.} retinue and ornaments, he granted them, for honour to ride

Scarlet, horses.

Lyon roareth.

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on white horses, and to weare red hats, in token they should spend their liues for the Church of *Rome*: like ^b the Princes that followed *Mahomet*, who drewe their swords and promised by solemne oath, to allow of none other law but that which *Mahomet* should make: in defence and setting forth whereof, they then and there protested at all times, when neede should require, to spend their blood and liues. ^c The Pope with large promises, and bribes, and supplications, requesteth the Electors to choose another. But *Fridericus* preuented him with dissuasions, ^d and putteth a crowne on his own head, reuiling the Pope, and threatening bloodie warres before he would loose it. ^e There passed sharp letters betweene the Pope and the Emperour: ^f the Emperour aduising the Pope to absolve him, lest (saith he) our *lyon* which faineth himselfe to sleepe, doe wake, and with his terrible roaring doe driue all fatte bulls out of all lands; and planting righteousnesse, doe gouerne the Church, rooting out the hornes of the proud. ^g And of that argument sent letters abroad, which was the meanes hee had lesse regard. ^h The *French* king commandeth the Pope to conference about the Emperours peace, and his owne voyage to the holy land: ⁱ and the kings brother and diuers Nobles take the crosse. ^k The *French* king againe importuneth the Pope for the Emperours peace, but still in vaine. Wherefore he departeth from the Pope angrie, because he found not that humilitie, which he hoped for, in the seruant of the seruants of God. ^l The Clergie of *England* murmureth and complaineth that they were constrained to finde and paie souldiers to serue at the Popes pleasure, which opportunitie the Emperour tooke, to draw them to concurrence with him; and ^m by his letters aliened many Princes hearts from the Pope, because they feared the pride of the court of *Rome*, if the Emperour were brought vnder. Wherefore the Pope endeauoureth by setting vp the *Landgrane* to tread in peeces the Emperour

^b *Curio*. 1. p.
28.

^c *Mat. Paris*.
655.

^d *Pag*. 658.

^e *Gob. 2. 6. 1. 64*
1335.

^f *Mat. Paris*.
p. 659. 660.
^g 662.

^h 664.
ⁱ 675. 676.

^j 680.

^k 682.

^l *The same of*
perdition.

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perour irrecoverably. (For now the beast doth destroy, break in peeces, and stampe the residue vnder foote.) But the Emperour intercepted the money he sent to the *Landgrane*. *Conradus* the sonne of *Fridericus* comming with an armie against the *Landgrane*, by the Popes meanes, his souldiers ranne to his enemye, and so he was constrained to flie. ^a For much distra- ^a *Paral. 17th sp.*
tion of mindes, and many troubles were in *Germanie* by ^a *Mat. Paris. p.*
this occasion. And ^a now there was a new fashion in the 684.
court of *Rome*. For when any great persons were at waies, ^b
they would by absolution or excommunication, strengthen
or weaken them, as might best serue for the profit of the
court. The Pope raketh money, and gathereth aide against
the Emperour. And contrarily, the Emperour sendeth victu-
als to the holy land. (See the difference between the monstrous
beast and the Lambe.) ^a The French king leuieth money for
his voyage, the Pope for the *Landgrane*, against the Empe- ^a *Mat. Paris. p.*
rour. The Emperour by his humilitie getteth much fauour; 688.
and the Pope for his insolent reiections of his submission,
exasperateth many. There ^b followed such lightnings and ^b 690. 691.
thunders, as haue not bin seene the like; after which the Pope
sent certaine traitors to murder *Fridericus*; but missing their
purpose, they were stricken with feare, as with lightening
from heauen. ^c After which (it is thought the Pope to crie ^c 695.
quittance with the Emperour, falsely reported that) two rus-
sians sent by *Fridericke*, should haue killed the Pope. Now
^d grew the Pope detested for rapine, who raked money in- ^d 697.
satiably to maintaine the *Landgrane* against *Fridericus*. ^e But ^e 703. 704.
when the *Landgrane* was ready to be crowned, *Conradus*
the Emperours sonne came vpon them with a mightie ar-
mie; and by wisdom and valour after much *Christian* blood-
shed, ouerthrew the *Landgranes* forces, who for sorrow di-
ed ignominiously. The ^f *Landgrane* liued five yeares with ^f *Truth p. 141.*
the title of a king, but did nothing worth the marking. For
as long as *Fridericus* liued, neither the Pope, nor any prince,

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⁸ Mat. Paris.
p. 704.

^b Paral. V. sp. p.
330.

¹ Mat. Paris. p.
704.

³ cap. 13. 11.
¹ Geiner. lib. 5.
² Mat. Paris.
p. 751.

² Mat. Paris. p.
768.

² Mat. Paris. p.
711. 171.

^b Trith. p. 244

preuailed against him. He contented the Popes deposition as frivulous; and found so strong a faction of the *Gibellines*, that he plagued *Italie* in such sort, that he made the Pope wearie of his life, and wish he had neuer depofed him. ⁸Vpon this fucceſſe, the Pope ſendeth foure *Cardinals* into the foure quarters of the world, and pettie Legates to ſpeciall places, to defame *Fridericke* and his ſonne, and to preach pardons to all that would inuade, perſecute, and teare them in peeces, if they could; and to that purpoſe, by couetous craft, and craſtie couetouſneſſe, to rake what money could be got. But (while the beaſt thus rageth) *Fridericke* inſoreth the *Apulians*, &c. to ſweare homage to his ſonne; and cauſeth *Henſius* his ſonne, to plague the Popes kinſmen, and hang them vp whom the Pope loued beſt. In ^b*Suenia* many preachers are countenanced by *Conradus* the ſonne of *Fridericus*, who preached againſt the vices, authoritie, and pardons of the Popes, and preached pardon by Chriſt; ⁱwhereupon the Pope heaped anger vpon anger, and hate vpon hate, and excommunicated him ſo terribly, that all quaked that heard him: (for ^k he ſpeaketh like the Dragon, whoſe voice did affright the whole armie of *Alexander the Great*.) After ^mthe Landgraue was elected the Count of *Geldre*, hee reſuſing, followed in election the Duke of *Brabant*; after his reſuſall, was choſen *Richard* brother to the king of *England*, who alſo reſuſing, the Pope procureth *William* Count of *Holland* to be choſen Emperour, who vnaduiſedly conſented. The ⁿPope thinking to deale more warily, ſent treaſure to *William* by ſecret meſſengers; but both his money and promiſion were intercepted. The Popes ^aLegate aſſiſted with the Archbiſhop of *Colen*, make barbarous waſte, where *Fridericke* was fauoured; raked money by excommunications, &c. and chaſed *Conrade*. The Emperour comming to beſiege the Pope at *Lugdunum* was hindered by thoſe of *Parma*, &c. ^b *Trith.* p. 244 and ſo ^b *William* crowned with great ſolemnitie. But becauſe

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because all the Princes agreed not to the election, there sprung up new contentions. *Fridericke* is enraged against his Italian rebels, and straiteth them by siege. But while *Fridericke* was absent, the *Parmenses* sally out, take the Emperors treasure, and kil or disperse his forces: which made the Pope incredibly ioyfull. But *Fridericke* reunited his forces; and there was neuer anger betweene any so great, as was betweene the Pope and the Emperour. The Emperour vexed the Pope the more, and afflicted the *Parmenses* as before. The French king taking his voyage, importuneth the Pope for the peace of *Fridericke*, but in vaine; though hee shewed the Pope, that els the impediment of the businesse of the holy land, would be imputed to the Pope. So the king taketh shippe, leauing behinde him many choise souldiers, which presently began to mutine; but the Pope so charmed them, that he got from them their money, and armes, and victuals, and sent them penniless away. By the Cardinals inuectiues the reputation of *Fridericke* did stinke, and he was accounted worse than *Herod*, *indas*, or *Nero*: and they had preuailed against him, had it not beene for the countenance, vsuries, simonies, and other filthie vices of the Court of *Rome*. By the Popes meanes, it is said, the Emperours Physitian should haue poysoned him, but it was discovered: and his aides to the Emperours rebels were intercepted. *Fridericke* now toyled with sicknesse, and losse of his sonnes, offereth an honest forme of peace. The Pope reioycing in his calamities (being such a one as will neuer be appeased) would not accept it: wherefore the Pope was hared by many, and they comforted *Fridericke*, and claue to him, detesting the pride of the seruant of the seruants of God. Hereby *Fridericke* so preuailed, that in abomination of the Court of *Rome*, many thrust out *William*, and the Popes Legate; and bound themselues by oath to bee faithfull to *Fridericke*. The rebels of *Italie* were so vexed, that the Marchants

c Mat. Paris.

712.
721. 722.

724.

725.

736.

738.

739.

741.

742.

Rom. I.

748.

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chants longing for peace, detested the Pope for his rebellion; and because hee would not accept the Emperours humiliation, but desired to tread him vnder foote, whom hee called the great *Dragon*; that when hee had him vnder, hee might with more ease stampe also vpon the Kings of *England* and *France*, and other princes, whom he called *Basilisks*, or little kings, and little serpents, and might at his pleasure spoile their prelates of their treasure. ^a The French king taketh *Damiata*. For ^o which the *Soldan* offereth the kingdom of *Ierusalem*, much treasure and peace; so that there was hope that he purposed to become a *Christian*. But (as the pope formerly commanded) all was refused by the popes Legate. It seemeth that he that writeth ^a annotations vpon *Petrarchs* Sonets, speaketh of this storie, when he saith that the king of *Spaines* brother, (I thinke he should say the king of *France* his brother) proclaimed the pope *Soldan of Babylon*, which he calleth *Baladac*. When they had refused the *Soldans* offer, they could not afterwards intreate, but found bloodie warre. But ^b *Fridericke* subdued happily many of his rebels. The popes souldiers robbed them that were signed with the crosse for the holy land; taking their money from them. And the armie in the holy land was deuided. In ^c fight the French king is taken, who though at first he refused, yet at last is constrained to surrender *Damiata* vpon hard conditions; and ^d sendeth by his two brethren to the pope to relieue his shame and difficulties by the absolution of *Fridericke*. His brethren said to the pope, that it were best to absolue him, els all would thinke the pope of an obstinate hatred, they would remooue him from *Lyons*, and raise all *France* against him. Because they vrged the Pope to make peace with *Fridericke*, as he loued the honour of the vniuersall Church, and would auoid to be charged to be the cause of the losse of the holy land, by his couetousnesse, and marchandise of such souldiers that tooke the crosse for the aide

^a p. 760.
^o 762.

^a *Annot. in*
Sonn. 107.

^b *Mat. Paris.*
 762. 763.

^c 767. 768.

^d 772. 773.

of

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of such souldiers that tooke the crosse for the aide of the holy land; the pope craueth to be at *Burdex* and groweth inexorable. Then also died *Fridericus*, the wonder of the world, and so ended the sixth Thunder.

The seventh Thunder.

Conradus^a the sonne of *Fridericus* the second; ^(b) who ^{anno 1150.} had before been chosen King of *Romanes* did reigne. ^{Caron.}
^a In signe of the wrath of God, there were exceeding horrible thunders; a heauie prognostication. ^b *Conrade* maketh sure his prisoners, that rebelled against his father; and with his brethren, and friends doth rise against the Pope; who for the insatiable couetousnes of his whole race, was hatefull to the Imperials, ^c and feared such gionnes and snares of the *Romanes*, to recouer an inestimable summe of money from him, which he caused them to lay out in his warres against *Fridericke*, that he durst not returne to his seate in *Rome*. ^d Yea the hearts of many departed from the father the Pope, who raged as a fierce stepfather; and from the mother the Church of *Rome*, who was cruell in persecution, as a stepmother. The ^e pope departing from *Lugdunum*, calleth the people together to bid them farwell. By his Orator after other speeches, concludeth; that the city had receiued this benefit, and almes by the Popes presence, that where at his comming, there were onely found three, or foure whorhouses in the city, he left but one; and that reached from the East gate to the west, *Thus is the Popes course the mother of fornications, and abominations of the earth.* ^f many heardsmen, foolishly take the crosse to fight against the *Turkes* in the holy land. The Pope setteth forth new decretals, and (minding peace) ^g absolueh some nobles from their excommunication; Whom he marieth to his neeces; by which holy marriage, they, which were the children of wrath, become (forsooth) the sonnes of grace and

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and chosen vessels. But hee excommunicateth *Conrade*. Whereupon, the enemies of the Church are multiplied. ^a *Conrade* having got the fauour of many of the Princes of the Empire, the Pope preacheth the crosse against him, with farre larger pardons, then were graunted to them that fought against the *Turkes* in the holy land. For the fathers and mothers of such were to be pardoned that fought against *Conrade*. When the Queene and Nobles of *France*, saw the Pope to minde onely his ambition; and to neglect their distressed King, in the holy land; they tooke into their hands, the goods and lands of those that were signed against *Conrade*; bidding them liue of the Pope, that fought for him. The like was done in other places. Hence the Pope through shame began to treat of peace with *Conradus*. ^d There were more fearefull thunders. The Pope (to make peace) desireth to marry a neece of his, to the brother of *Conradus*; and strengtheneth himselfe by making of new Cardinals. But the Princes of the Empire conceiued much indignation against the presumption of the Pope, for seeking to ignoble Princes, by the marriage of his neeces *William* Earle of *Holland*, being sorrowfull for his presumption in accepting the Empire, resigned, ^f and hauing lost his owne Earledome and all, detested the mousetrappes, and promises of the Pope; being constrained to begge. ^e *Conrade* hauing gained the fauour of all the *Italians*, in a manner, had poyson giuen him; as was thought by the Popes faction; but hee recouered strangely, and grew into more fauour. Yet would not the Pope be perswaded to crowne him, least he should proue like his father, ^h but seeing the daunger of *Christendome*, by the contention, the Pope sought to make peace with his foes, by giuing them his neeces in marriage. Howbeit the poyson which *Conrade* escaped, and impured to the Pope; and the contradiction of the Princes of the Empire, to such presumptuous marriages, gained

^a Pag. 800.^d Pag. 801.^e Pag. 805.^f Pag. 781.^g 808.^h 813.

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gained *Conrade* much fauour, hiadred this kinde of peace; and lost the Pope many friends and much credit. Whereupon *Conradus* persecuted the Pope with fire and sword; and spoyled such as went to the court of *Rome*. ^a And so ^b 814. our father the Pope, who rather followed the steps of *Constantine* then *Peter*, stirred vp many calamities in the world. The ^a Pope considering that *Richard* the King of *England* ^b *Mat. Paris.* brother, was very rich, baited a hooke sweetely to catch his ^c 819. seruice, and wealth. For trusting vpon his sophistry and deceit, that said, *All ^b these things will I giue thee if thou wilt ^b Mat. 4. 9.* fall downe and worship me, caused him to be elected and called King of *Apulia, Sicilia, and Calabria*. ^c At this time, (such ^c *Mat. Paris.* was the couetousnes and rapine of the Pope in *England*) ^d 831. that vpon a computation, which the Bishop of *Lincolne* caused to be made, it appeared that this Pope, impouerished the vniuersall Church more then all his predecessors, and that in *England*, his gaine was more then the Kings reueneue. ^d The *Romanes* threaten them of *Pernsum* with siege, and ^e 838. desolation, if they held the Pope any longer. Wherefore the Pope with feare and trembling, goeth to *Rome*; fearing least the mony should be exacted of him, which was dispended in the warres against *Fridericke*. But he paliated his sorrow as well as he could, and went to *Rome*. (For the *weast bath a face like a Lyon, that taketh scorn to looke vpon the nettes he is intangled with.*) ^e The Pope wrote to *Grost.* ^f 843. head Bishop of *Lincolne*, to make a boy a Prebend at *Lincolne*, which the Bishop refused to doe; shewing that the sinne of the diuell and *Antichrist*, was to kill the soules of men by defrauding them of ministers able to teach. With ^f which answer, the Pope was enraged; and sware by Saint ^g 844. *Peter* and Saint *Paul*, were it not for the gentlenes of his owne nature, his slave, the King of *England*, should make the Bishop a fable, &c. The Cardinals labored much to pacifie the Popes fury; partly by preferring the goodnes of the Bishop,

Rich Marchants.

Babylon. Sodom. Egypt.

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Bishop, before the Pope and his Cardinals; partly by advising the Pope to winke at all; least there should arise some tumult; especially because it is known, that there must come a departing from the Church of *Rome*. This *Groftbead* on his death-bed, reprov'd the preaching Friars, and Minibrites as heretikes; for their negligence, and the Pope of heresie, for offering to place a boy over the soules of men; and proueth that the Pope is *Antichrist*. Of the court of *Rome* he deliuered this censure.

Eius auaritia, totius non sufficit orbis, S. Egypto.

Eius luxuria, meretrix non sufficit omnis. Sodom.

He also prophesied, that the Church should not be deliuered from the *Egyptian* seruitude, in which it was, but by a bloody sword. (Here is the policy of *Rome*,^h called *Egypt*.) *Conrade* prospereth in *Italy* in despite of the Pope. At this time, ignorant persons, and boyes were advanced to Church dignities (*fit builders for Babel*.) The Pope in a most furious rage, purposing to auenge himselfe of *Groftbead*, as of an infidel and rebel, &c. in the night *Groftbead*, in his Bishops ornaments appeared vnto him; and with a sterne countenance and angry speech said; arise wretch and come to thy doome, &c. and smote him on the left side, right to the heart with his crosse staffe; so that the Pope awaked with feare and paine, horribly frighted. Neither did the vengeance of the indignation of God so rest towards him; for in his warres against *Conrade* he lost 4000. of his army; neither had the Pope cuer any good night or day afterwards.

^a *Mat. Paris.*
p. 861.

^b 863, 864.

The ^a dissention grew great betweene the pope and *Conrade*; and the pope forged falsely many blasphemous accusations against him; as of heresie, murder, &c. thereby to stirre vp the King of *England* against him. ^b There was in *England* a miraculous thunder-clap. When the pope saw that *Richard* the King of *Englands* brother, would not be taken in his nettes; but held his gift of *Apulia*, &c. as if he had

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had giuen him the mone for the fetching; he solicited the King of *Emgland* to accept it; promising to turne the soul-
diers that were signed with the crosse for the aide of the ho-
ly land, to assist him. This made all the princes and prelates
of the holy land deteste the *Romane* falsehoodes. ^c *Ar.* ^c *Fox Marty.*
noldus de noua uita, taught that Sathan by popery had de-
ceiued the world. *Gulielmus de sancto amore*, applieth all the
textes of Scripture, that spake against *Antichrist*, to the pope
and his Clergie. ^d The King of *England* with ioy accepted ^d *Mat. Paris.*
the popes offer of the kingdome of *Sicilia*, &c. and fed the *p. 864. 865.*
pope with mony. But vpon the resistance of *Conradus*, the
popes army failed. *Conrade* also died, ^e as is reported of ^e *Gobel. 6. 65.*
poyson. ^f The pope exceedingly reioyced, and laughed for ^f *Mat. Paris.*
the death of his two great enemies; *Groftthead*, and *Conra-*
du. ^g Shortly after the pope himselve dying, comforted his ^g *p. 865.*
weeping friends thus: do not I leaue you rich enough, what
would you more? when he was dead he was seene by a Car-
dinall, condemned to hell for the hurt he did to the Church.

Thus ^h when the Angel *Christ*; the King by princes had ^h *cap. 10. 3.*
roared for their possessions, *seuen thunders* of the popes ex-
ecrations, *utter their voyces*, which the writers of the time
doe seale vp by a darke kinde of deliuerie. ⁱ After which
time the Empire stode without any certaine *Cesar*, for sea-
uentcene yeeres; for feare of the danger that might befall
by the popes meanes. And the affaires of *Asia* came into
great danger by the popes proceedings. Thus also he mak-
eth warre against the Saints, and doth overcome them. So
here is fulfilled that which is written: ^k *And power was giuen* ^k *cap. 13. 7. 8.*
him ouer euery kindred, and tongue, and nation.

Those thunders lasted 150. yeeres. For from the time of
Hildebrand, which was 1074. to *Alexander* the fourth, which
was 1254. is 180. yeetes. From whence if we take the time
of peace from *Honorius* the second, to *Adrian* the fourth,
which was 30. yeeres, the remainder will be 150. yeere.

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CHAP. IX.

The beast doth principally dispose himselfe to make warre with the Saints, that worship in the Tabernacle, and sheweth Lyons pride, and Beares feete for cometsnes, tearing the earth by raking mony.

^a cap. 10. 3.



Hus the princely Angel^a who had roared as a Lyon, is cryed downe by the beast, whose execrations were fearefull, and violent as Thunder. Now the beast doth principally set himselfe against the Saints.

^b cap. 13. 7.

^b For it is given to him to make warre with the Saints, and to overcome them. And now he hath authoritie to make lawes, as it is said, ^c it is permitted to him to speake. His speciall law is now turned vpon the Saints, namely ^d to cause that as many as would not worship the image of the beast should be killed. For now he rageth with the bloody lawes of the inquisition; which henceforth are much increased.

^e 15.

^f 15.

Anno 1254.

^e Trith. p. 246.

^f Mat. Paris.

p. 469.

^g Pag. 875.

^h P. 877.

ⁱ P. 381. 885.

^k P. 881. 891.

895. 904.

^l P. 897.

^m P. 910.

Reade more
hereof before
Anno 1200.

Alexander the fourth ^e when the fear had been almost two yeeres voyde, to the perill of many soules, was elected Pope, and at first ^f seemed a holy man. But yet ^g though he were frighted by a fearefull vision, he ^h continued the warres begun by his predecessors against Manfred in Apulia, &c. ⁱ in which he exhausted the King of Englands treasure. ^k He also continued strange exactions of mony in England, binding Monasteries, &c. to pay his creditors, vpon paine of interdiction, &c. ^l This exaction cooled mens affections towards the Pope. ^m In his time the preaching Friars had much damaged the Christian faith by preaching, reading, & teaching certaine doctrines, & new dotings taken out of the book of Abbas Ioschim, condēned by Gregorius the ninth. They also had composed a booke, which it pleased them to intitle, *The everlasting or eternall Gospel*, which

The Tabernacle of God

is blasphemed.

PISGAH EVANGELICA.

which now they inforced to roote out the Gospell of *Chriff* written by the foure *Euangelists*. They also vrged many other things not to be spoken. Hereupon grew so many and great scandales, one preaching against the other; that the vniuersitie of *Paris*, with great counsaile and deliberation, sent sixe men very excellent for learning, and of noble blood, to the Pope in commission, for the repaire of the decay in faith. The Friers sent speedy messengers to resist these great men to their faces before the Pope. At length after much adoe their new Gospell is commaunded to be burned secretly, without any scandall to the Friers. And so was that Gospel abolished, that by a false Prophecy threatened the cessation of the Gospell written by the foure *Euangelists*. The ^a Pope also commaunded, that the booke ^a *Geneb. p. 978.* which *Gulielmus de sancto amore* had written of pouertie ^a *Mass. 17. pag. 238.* against the Friers; going vnder the name of the masters of *Paris*, intituled a treatise of the perils of the latter times, ^b *Fox. Marty. 326.* should be abolished publikely, and banished him *France. Speculum mi- uorum tract. 1.* For this Pope much fauored the Friers; and ^a wrote his ^b *uorum tract. 1. bull, requiring all that had disputed, or preached against f. 10. b.* them, to recant, teach and preach the contrary; vnder paine ^a *Spec. min. tract. f. 7. b.* of suspension and excommunication. For he esteemed the Friers as the ^a two golden candlestickes, and two great lights ^a *cap. 11. 4.* that shined in the Church of God, ^b Yet did *Laurentius*, a ^b *Fox. Marty. 326.* master of *Paris*, strongly, and stoutly, teach, preach, and write, in the defence of the said *Gulielmus*, against the Popes and their Friers. This Pope exceedingly encreased the bloudie lawes made against them which the Church of *Rome* calleth heretikes. ^a He decreed that whosoever wittingly should bury heretikes, or their beleeuers, receiuers, ^c *Dec. 5. tit. 2. cap. 2.* defenders, or fauorers, should bee excommunicate, till with his owne hands openly, he cast those dead bodies out of their graues againe. Hee forbad lay men priuately, or publikely to dispute of the *Catholike* faith, vnder paine of

Not put in Moniments.

Cup of abominations.

PISOAH EVANGELICA.

^d Carion. excommunication; as ^d *Mahomet* did of his law, vnder paine of death. He also furnished the inquisition with many bloudy, and vnnmercifull lawes, ^e denying mercy to the penitent, and confiscating the goods of such as died before sentence. ^f One beyond the seas, called himselfe *Iesum*, by magicke he wrote prodigious miracles; and many armies being vaited to him he subdued many kingdomes vnder him. ^g *Ludovicus* King of *France* instituted many things to the profit of the kingdome. He would not haue offices and dignities sold, and branded them in the forehead with a hot yron, that blasphemed or sware by God in vaine; he forbad stewes, he thrust stage players out of his court.

Anno 1261. *Vrbannus* the fourth ^h instituted the feast of *Corpus Christi* day, and to encourage the people to keepe it, he gaue pardons to such as were present at the seruice (a cup of abominations.) ⁱ The host was carryed about in a box; as the arke in the time of the law, and the booke of the law is among the *Iewes* (or rather ^k as *Iupiter* and *Isis* were carryed among the *Gentiles*) and it was worshipped. ^l *Thomas Aquinas* composed the office of this feast. This ^m *Thomas* wrote that images must be worshipped with the same worship as is due to them whose images they be. ⁿ The Pope conferred the kingdome of *Sicilia*, which *Monfred* held, vpon *Charles* the French Kings brother; and by Legates called him into *Italy*, who draue out *Monfred*, and possessed *Sicilia*, not without much bloodshed. The Pope also ^o decreed, that the lawes of no place should hinder the proceedings of the inquisition. In his time, the ^p *Saracens* draue the *Christians* cleane out of *Syria*, yet ^q granted the free preaching of *Christ* in *Aphryca*.

Anno 1265. *Clemens* the fourth, ^r in his time the monasteries of the order of *Benedict* in *Germanie*, were filthily corrupted, the Monkes and Abbots rushed violently into the very sinke of all

All nations drinke of the wine of the wrath

of her fornications.

PISGAH EVANGELICA.

all vices. *Carolus* the French kings brother, whom *Urbanus* the fourth had made king, and ^a*Clement* annointed at *Rome*, ^a*Genes*. 938. vnder condition to paie to the Pope yearely 42,000. crownes, in name of a tribute; cruelly killed *Manfredus*. And when after him, ^b*Conradus* the next heire, a very gallant gentleman, went to take his inheritance in *Apulia*: by *Clement* and *Charles* he was iniuriously repulsed, taken by treason, derided, and by the commandement of the Pope was put to death miserably, by ^ca common executioner. (That as many as would not worship the beast should be killed.) Hee ^cinformeth the inquisitors to feare no man, but to proceede rigorously; to censure with the aide of the secular arme, any preachers, religious persons, vniuersities, or other priuiledged places, that are impediment to their inquisition. To cause all ciuill and militarie magistrates to sweare, and cause all them that were vnder them to sweare to obserue the lawes made against heretickes, their fauourers, hearers, defenders, their sonnes, and their nephewes, (Thus the beast with his hornes maketh warre with the Saints.) In his time *Antioche* was sacked by the *Sultran*. And *Ludovicus* king of France signed with the crosse in the siege of *Tunetum*, and one of his sonnes died of the pestilence, and so the siege was raised.

Gregorius the tenth, ^aso worthy the honour, if a mortal man can be worthy to be *Christs* vicar in earth, who raigneth in heauen. Hee ^bheld a Councell at *Lugdunum* for the holy land, to which purpose he decreed that all Ecclesiasticall li- uings for seauen yeares space should paie a tenth. There ^cwas also handled the reconciliation of the *Greeke* Churches, which was concluded the thirteenth time. *Michael Palaeologus* the Emperour did diuerfly punish the *Greekes*, which would not receiue the faith and rites of the Church of *Rome*; by confiscation, banishment, prisonment, pulling out their eyes, whipping, dismembriing of them, &c. (Thus they drinke of the wine of the wrath of the fornication of the great whore.)

Michaels red horse.

Gospel preached.

PISCAR EVANGELICA.

- ^a *Trith.* p. 253. The Pope ^k commanded the *Germane* Princes to elect a fit Emperour, else he said himselfe would provide for a gouernour of the Empire. Hereupon *Rudolphus* is chosen; who being admonished by the Princes at the instance of the Pope, to goe to *Rome* to be crowned; answered, *Italie* hath consumed many *Germane* Emperours. *I wil not go to Rome, I am king, I am Emperour, I trust I shall doe as well for the profit of the common weath, as if I were crowned at Rome.* Wherefore raigning neere nineteene yeaes, he receiued no crown of the Pope; for the cause which he shewed. ^a This Pope instituted the vse of the conclaue, whence the Cardinals may not come forth, till they haue chosen a Pope. ^b The heresie of such as whipped themselues began.

Ann. 1276.^c *Geneb.* p. 990.^d *Trith.* p. 255.

Adrian the fifth, ^c reuoked the vse of the Conclaue, appointed by *Gregorie* the tenth. He ^d called *Rodulph* the Emperour into *Italie*, against *Charles* king of *Apulia*, who for getting the benefit bestowed vpon him by *Vrbane*, who tooke the kingdom from the right heires *Conrade* and *Conradine*, and bestowed it vpon him, did what him list at *Rome*; thus God reuenging their wrong. But the Emperour beeing otherwise let, came not; and the Pope died by the fall of a newe chamber vpon him. A slouthfull age, the Monkes cared not to write, &c.

Ann. 1277.^e *Geneb.* p. 993

973.

Nicolaus the third, ^e tooke away notaries and registers out of the court of *Rome*, as pestilent. The *Sicilians* impatient of the lust and pride of the French men, communicating their counsell with *Nicolaus* the third, which was displeased with *Carolus*, with *Paleologus*, and *Petrus Aragonia*, on Easter day when the bell rang to Euen song, cutty where killed the French, aboue 8,000. in two houres, with their wiues great with childe. Whereupon arose a Prouerb, *the Sicilian vespers*, for suddaine slaughters. The *Turkes*, who before had beene worne by the *Tartars*, recouer courage, & returne to their wonted spoile (*for murther among the remnant, &c.*)

Mar.

Michaels red horse.

Gospel preached.

PISGAH EVANGELICA.

Martinus the fourth, ^f by his Legate in a Councel ex-
acted of the people the tenth pennie; whereto, though many
Princes did condescend; yet the Archbishops of *Colen* and
*Treuer*s did courageously resist this new and grievous exa-
ction, and dashed that businesse. Many miracles are said to
be wrought at the Popes graue.

Nicolas the fourth, ^g in his time *Petrus Iohannes* a Mino-
rite maintained the Pope to be *Antichrist*, ^h & the *Synagoge*
of *Rome* to be *Babylon*. Also *Robertus Gallus* a Dominican Fri-
er, declared the Pope an idol, and prophesied of his destru-
ction. *Iohannes* was burned when he was dead by the inqui-
sitors. This ⁱ time the *Sultan* of the *Saracens* with lamenta-
ble slaughter, by fire and sword draue the *Christians* cleane
out of *Tripolis*, *Tyrus*, &c. and all *Syria*.

Celestinus the fifth, ⁱ was thought to be chosen by God
himselfe; and was called from his Eremitage to the Papacie,
to whose ² coronation, came 200,000. people. In his first
consistorie, while he desired strictly to reforme the Church
of *Rome*, that the Clergie thereof might be an example to o-
thers, he incurred such displeasure, that they whispered of
him, to dote, and to be a foole. Of whom, one *Benedict* (or
blessed) not indeed, but in name, caused one through a cane
to speak like an Angel to *Celestine*, aduising him to resigne,
because the burthen was too great: when hee had resigned,
his successor *Bonifacius* the eight, crastie and vngrateful, shut
him vp in a secret prison, where he died miserably. This
lestinus is reported to haue commanded that the Popes and
Cardinals henceforth should not ride on horses and mules,
but on Asses after *Christs* example. O law prodigiously ou-
uerthrowne.

Bonifacius the eight, ^e an arrogant and crastie man. ^d Of
him it was said, hee entred like a Foxe by deceiuing his pre-
decessor, ruled like a Lyon, by crueltie; died like a dogge, in
contempt. He ^e contemned all men, ^f raised great warres in
Italie,

Ann. 1181.

Triub. p. 158.

Ann. 1188.

Fox Mart. p.

326.

Genes. p. 996.

c.

Curio.

Ann. 1194.

Triub. 163.

Mass. 17. p.

242.

Bergo. 12. in

Bonifacio 8.

Genes. 998.

Ann. 1194.

Fase. Temp.

Gubel. & alii

Bergo. 13.

Genes. p. 1000

A lying wonder.

Exercise the power of the first beast.

PISGAH EVANGELICA.

- ^g *Epit. Blond.* *Isra'ls*, & persecuting and extinguishing despitefully the faction of the *Gibellines*. ^h When *Albertus* the Emperour sent to him, desiring to be confirmed by him in his Empire, hee despised his request. ⁱ He digested the Popes lawes into fixe bookes, after the example of *Mahomets Alcaron*. In his sixth booke he ^k published many bloodie lawes, and increased the Inquisitors authoritie; to cite, arrest, imprison, examine, and confiscate, &c. He ^l also excommunicated all the Clergie that paid the Prince any subsidie, without the consent of the Apostolike seate. But ^m that you may not thinke that God was at peace with men, suddainly in winter was so great an earthquake, as neuer was before; which ouerthrewe many houses, cattles, &c. whereby many of all sortes were slaine. The Pope at Masse was frighted with the ruine of the place, and beeing carried forth ranne away with the best, and for feare of beeing killed with the fall of some buildings, dwelt in a tent made of thin board, which was set vp in a large medow. There was also a comet, an euill presage (*happily of the pride of the Pope and his superstition.*) He ⁿ first instituted at *Rome* the yeare of *Iubile* for full remission and pardon of all sinnes from paine and guilt, to bee kept from the Euen of Christs Natiuitie, to that day tweluemonth; and so to be againe kept every hundred yeare. A thing newe and neuer heard of before. ^o This *Iubile* was made in imitation of the feasts of *Apollo* and *Diana*, which the heathen kept euery hundred yeare. And whereas in his decrees he had published ^p that vpon paine of damnation all must be subiect to the Pope of *Rome*; in ^a his *Iubile* he came forth into fight, one day like a Pope, the next day like an Emperour with a sword carried before him, and cried with a loud voice, *Be-bold, here are two swords.* And this his triple crowne witnesseth, which is called *regna mundi*, the kingdomes of the world. And ^b wrote to the French king, that himselfe was Lord of all spirituall and temporall estates through the world.
- ¹ *Triib. 166.*
² *Mass. 17.*
³ *Poly. Jan. 8.*
⁴ *Extr. Com. Li.*
⁵ *cap. vnā. lxxv.*
⁶ *Paral. Vrs. p.*
⁷ *Mass. 17. p.*
⁸ *333.*

I sit beeing a Queene.

Woe from Euphrates.

PISGAH EVANGELICA.

world. (Thus he exalteth himselfe above all that is called God.) And said, that because the French king would not take his kingdom of him, hee deserved to bee depriued. The French king burned his letters, and despised his Legates. In a Councell at *Paris* calleth the Pope a schismaticke, hereticke, and inuader of the state: by the pragmatical sanctier diminisheth the Popes authoritie in *France*. ^c The Pope confirmeth the ^c *Par. V. 177.* election of *Albert* vnder condition that he would take vpon 344. him the kingdomes of *Romanes* and *France*. ^d The king of ^d *Fox Floies* *England* also courageously withstood the Pope in the title of *bissh.* *Scotland*. ^e The French king caused him to be apprehended ^e *Bergo. 17.* in his bedde, and carried prisoner to *Rome*, where hee died *Trith. p. 168.* with sorrow, &c. In ^f his time *Ottoman* the first Emperour of ^f *Genes. p. 1004.* the Turkes, arose a great plague to the professors of Christ. 1007. 1008. Now the Church of *Rome* leaueth to reckon from the passion of Christ, as before, and accounteth from his Natiuitie. The Mariners compasse is found out. A fit instrument to spread the name of *Christ* where it was vnknown.

Clement the fifth ^g was consecrated in *France* at *Lugdunum*. ^g *Ann. 1305.* going to the pallace the people thronged, a wall fell, ^h *Mass. 17. p.* and hurt many: the Popes crowne fell from his head, and 344. out of it a Carbuncle esteemed worth 6000. florens. An euill presage. For ⁱ he translated the Popes seate from *Rome* to *Aninion*; to the great damage of *Italie*, *Rome*, and all *Christians*. ⁱ The Princes elected *Henrie* the seauenth Emperour, a ^j *Trith. 169.* good man, and valiant, worthy the imperiall seate. He ^k sent ^k *Genes. 1009.* his Orators to the Pope for his imperiall crowne. And ^l the ^l *Trith. 371.* Pope confirmed his election, vnder condition he would go ^m *Par. V. 177.* into *Italie* to receiue his crowne, according to the manner ⁿ *349.* of the Emperors: passing through ⁿ *Bergo. 13. in* *Italie* he found and sub- ^o *Henr.* dued many rebels; came to *Rome*, and is crowned; and gaue ^p *Par. V. 177.* out lawes concerning traitors and rebels; which *Rome*, as ^q *349. 350.* the head of the world, (and saith in her head, I sit as Queene) adorned and consumed in these words: I the crown of crowns,

Bb

confirme

Gentiles: Murther.

Michaels blacke, pale, and white horses.

PISCAR EVANGELICA.

confirmes unto my Prince, his power, &c. doe subiect unto him cities, nations, of countries, Eagles defend my glorie, (behold the Gentiles.) Departing from Rome he had more rebels that opposed themselves against him, over most of whom he triumphed. Then came newes to him to come into *Apulia*, where he should finde *Rupertus* king of *Apulia*, depriued, and deliuered to him. The Emperour went towards *Apulia*.

^b *Clemen. 2. tit. 9. de iure iurando.*

^c *Par. V. sp. 350*

^d *Genes. p. 1011*

^e *Berg. 13. in Henr.*

^f *Mat. Paris. p. 769.*

The ^b Pope sendeth to him to make peace with *Rupertus* vpon his oath of fidelitie and obedience which hee made to the Pope. But the Emperour by publike instruments declareth, he made no such oath. Then ^c came there a ^d Dominican Frier vnto the Emperour, promising to reconcile vnto him certaine cities that stood out against him, desiring to minister the *Eucharist* to him, with which he poysoned the Emperour, as ^e he was hired by the *Florentines*. For that which was execrable in the *Saracens*,^f namely, to poyson their prisoners, is now practised by Friers against Emperours; and that like the children of the mother of *abominations*, even in the sacrament. His death was the safetie of *Rupertus*, and the *Florentines*. (For this murther, at the place and time of the worship of God according to his word) there was euery where a famine, after which followed a very great pestilence. The Pope in a Councell openly declareth the oath of the Emperour (*now murdered*) to bee an oath of fidelitie and obedience, and requireth it alwaies so to be vnderstood. ^g Out of which decree is gathered, that the Emperour is not Emperour before he be crowned by the Pope. He ^h also provided, that the walles and lockes might bee sure, and that the Keepers should bee sworn, where heretickes were imprisoned. Hee ⁱ confirmed *Corpus Christi* day, and gaue large indulgences to them that were present at the solemnitie. There were at this time diuers that held many things against the church of *Rome*, as the followers^k of *Dulcinus*, of whom were 6000. and of them were apprehended

^g *Clem. 1. tit. 9. in gloss. verb. iur.*

^h *Clem. 1. tit. 3. de heres. c. 1.*

ⁱ *Clem. 3. tit. 16. de vener. sanct.*

^j *Mass. 17. p.*

^k *Berg. 13. f. 107.*

^l *a.*

more

PISSAH EVANGELICA.

more than 400. who were of the reliques of those whom *Bernard* writeth of in the *Canticles* (viz. *Petrus Abailardus*, &c.) There¹ were also certaine called *Beguardes*, that held against adoration of the *Eucharist* at the elevation. Moreouer very many euen to the number of 80,000. were of the opinion of *Lolliardus*, who held against Transubstantiation, extreme vnction, &c. that the Church of *Rome* was not the Church of Christ, but of the infidel *Gentiles*; and despised the prelates authoritie: they held also against distinction of meates. Of them many were burned by the inquisition. The same time was a most extreame famine, that the parents restrained not themselves from the most filthie carcases of their children, and after that followed a great pestilence euery where, so that in a manner the third part of mankind was consumed. (*Thus Michael fighteth for the word of God.*) Many wicked things are objected to these of *Dulcinus*, the *Beguardes*, and *Lolliards* opinion. But because in the time of the heathen Emperours, the diuell did accuse the brethren: and in this time of *Antichrist*, the beast doth blaspheme them that dwell in heauen, their accusation may iustly be suspected to be slanderous. Especially seeing they confesse that the *Bar-emians* in the time of *Hus* were of their sect; who are very well known to maintaine none of these impieties. ^a *Arnol.* ^a *Paral. Vrsy.* *duc de noua villa* attempted to prooue by *Daniel*, and *Sibyl-* ^{351.} *lars* prophecies, that *Antichrist* and the persecution of the Church, should bee betweene the yeares 1300. and 1400. ^b This Pope also put downe the *Templars* for their horrible ^b 345. 346. wickednesse, contempt of Christ, and abominable idolatrie; and that they betrayed *Ludonius* king of France into the hands of the *Soldan*, when he was in the holy land. Hee ^c interdicted *Venice*, for taking *Ferrara*. Wherefore ^d *Fran-* ^a *Berg.* 13. f. *ciseus* *Davidinus* a Noble man of *Venice*, late bound in a ^{207.} chaine at the Popes seete, to batter his anger against *Venice*, ^d *Sab. En.* 9. l. 7. and to procure him to free it from interdiction. The

Michael's horsemen.

I sit a Queene.

PISGAH EVANGELICA.

Knights of the *Rhodes* began.

- Anno 1319.* *John* the twentieth two^e entred when the Empire was distracted by two, which the Princes (deuided into factions) did set vp. The greater part elected *Ludonicus Banarus*, the lesse *Fridericus* Duke of *Austria*. [¶] *Fridericus* was fauored by the Pope, the French King, &c. (It seemeth the Pope willing to aduance *Fridericus*, whose election was not good, thought to declare the Empire to be voyde, that he might weaken *Ludonicus* of such offices in *Italy*, &c. that might stand him in stead.) For in his first yeere he decreed, [¶] that in the vacancie of the Empire (which he said then was, by the death of *Henry* the seuenth) the regiment, iurisdiction and disposing of the Empire, deuolued to the Pope; vnto whom in the person of Saint *Peter*, God committed the rights of the earthly and heauenly Empire. He also accursed all Imperiall offices, as well spirituall as temporall, that in the vacancie were not authorised by the Pope. After many conflicts, *Fridericus* is ouercome and taken, and by capitulation yeeldeth all to *Ludonicus*. At this time, [¶] *Walter Lollard* (the chiefe teacher of many against the popish Church, who had written diuers treatises in the Dutch tongue, applying the Scriptures to his opinions) was apprehended, he sharply defended his opinions, for which he was burned. [¶] *Michael Cessnaus*, Generall of the order of the Minorites, with the *Fratricelli* of the habit of Saint *Francis*, preached that *Christ* and his Apostles, possessed nothing of their owne. Against whom the Pope published his decree, that [¶] whosoever held, that *Christ* and his Apostles possessed nothing, were heretiks. They also taught that the Emperor is not subiect to the Pope, but in spirituall causes; which the Emperor beleueed; and [¶] despising the Pope, who by admonition and commination, required him to come to *Avinion* to be crowned by the Pope; went into *Italy*, requested the Pope to send some Cardinals into

Italy.

Gospel preached to Kings.

The little booke giuen to Iohn.

PISOAH EVANGELICA.

Italy to crowne him, as *Clement* did for *Henry* the seuenth. The Pope refusing so to doe, ^d at *Milaine* the Emperor ^{Par. Vrs. 353.} receiued his second crowne. And the Emperors Chancellor (vnknowne to the Emperor) wrote to the Pope, calling him ^{the beast arising out of the sea, &c.} *Michael Cefenas* ^{Reuel. 13. 1.} wrote that the Pope was *Antichrist*, and *Rome Babylon* in the ¹ *Fox Marty.* *Reuelation*. Also *Petrus de Carbone*, *Iohannes de Poliano*, and *William Occam*, wrote against the Pope, and his vsurped authoritie, in aduancing Friers, decaying parish Churches, &c. The ^{*} Emperor goeth to *Rome*, and is crowned by an Anti- ^{Mass. 18. 246} pope, whom he set vp. The Pope hearing hereof, & excom- ¹ *Gob. at. 6. 2.* municated the Emperor, for taking vpon him as Emperor ^{68.} in *Italy*, without the Popes approbation; and excommu- ^{Mass. 18.} nicated *Michael*, and all their adherents, sent an armie against the *Fratricelli*. Many were burned. There ^h was ^h *Trith. 239.* a very great mortalitie euery where, and such a dearth that many were famished. The *Syrians* tooke many thousands of *Christians* prisoners. The ⁱ Pope also preacheth heresie, ¹ *Mass. 19. 247.* that the soules departed did not enioy the sight of God, till ¹ *Gob. a. 6. 2. 71.* the last iudgement (an ^k heresie of the *Fratricelli*). He sent ^{p. 246.} a *Dominican* and a *Minorite* to *Paris*, to preach his heresie ¹ *Geub. 1002.* there. *Thomas Walleis*, an Englishman, herein resiste ¹ *Mass. 18. p.* the Pope, in his publike sermons. For which he was impris- ^{247.} oned, and vexed with famine. The ^m Emperor held a Coun- ¹ *Mass. 18.* cell, vnto whom *Iendinus*, and *Marcellus*, students of *Paris*, doe come and comfort him; confirming that the Emperor is not subiect to the Pope. ⁿ *Occam* also said to the Em- ¹ *Trith. 279.* peror, Defend me with thy sword against the iniuries of the Pope; and I will defend thee with words and writing, with indissoluble arguments. And ^o *Marsilius Patavinus* wrote ¹ *Par. Vrs. 354.* to the Emperour a booke called *Defensor pacis*, maintaining that the Pope is subiect to the Emperor. In this ^p Councell ¹ *Trith. 280.* the Emperor deposeth the Pope, as an heretike and schisma- ¹ *Par. Vrs. 354.* tike, and ^b setteth vp his appeale against the Pope. ^c The ¹ *Geub. 1005.*

PISGAH EVANGELICA.

- Pope reuoked his heresie, by the authoritie of the faculty of *Paris*. He ^d instituted a new order of Knights in *Portugall*, of *Iesus Christ*, and granted them the *Templars goods*, that they might be ready to resist the irruptions of the *Saracens*, that were next; their colours were *Sables*, a crosse *gewles*. In the same countie, &c. were the Knights of *Alcantara*, with a greene crosse. He ^e excommunicated *ipso facto*, those that hindered the Popes Legats, and messengers from being entertained; and interdicted their land as long as they should stand contumacious. ^f When he died he left an inestimable summe of gold behind him in the treasures.
- Benedictus* the twelfth, ^g though he desired to absolue the Emperor, yet for feare of the French King, confirmed the censure of his predecessor. ^{*} The Emperor reiecteth the acts of *John* the twentieth two, against him, looking to the *Canon Imperator*, where is required, that neither the Emperor shall vsurpe the rights of the Pope, nor the Pope of the Emperor; and that the Emperor hath not his Empire of the Pope, but of God. At *Franckesford* in an assemblie of Princes was decreed, that if the Emperor be good and *Catholike*, &c. and that the Pope refuse to crowne him, he may be consecrated by any other Catholike Bishop, &c. ^h He sent his Orator to *Rome*, who perswaded them to administer the dignity of the senate, in the name of the Church; and not in the name of the King (or Emperor) as they had done of long.
- ⁱ *Geneb. p. 1027.* (*How Was then Rome the Pope?*) He ⁱ caused the King of *Hungary* to restore the kingdome of *Naples*, to *Ioane* from whom he had taken it, because she had strangled her husband, the Kings brother. In reward of which restitution, she gaue the city *Aninion* to the Pope for euer. He ^k published a decree against this heresie of *John* his predecessor; determining against his opinion. ^l This Pope made the inquisitors the receiuers of heretikes goods and rents, and to be accountable to none but the Pope. ^{*} *Dulcinus* and *Du-*

BlaspHEME.

Babylon. PESTILENCE.

PISGAH EVANGELICA.

randus are held to bee heretikes. ^m *Hagar* imprisoned for ^m *Fox Marty.* preaching against the Masse. *Iohannes de Rupe scissa* imprisoned for writing and preaching. *Rome* was *Babylon*, and the Cardinals were false prophets. ^a *Occam* writeth against ^a *Geneb. pag.* the Pope. ^o There was very great pestilence, which de- ^{116.} stroyed many thousands; after which followed a famine; ^o *Trith. p. 286.* to liue was a misery; and to die a very great horror. ^p *These* ^p *Reuel. 11. 6.* haue power to shut heauen in the dayes of their prophecie, &c. and to strike the earth with all manner of plagues.

Clement the sixth^h preached the crosse against the *Turkes*, Anno 1342. promising to them that put money into the cheltes, set in ^h *Trith. 288.* Churches to that purpose, not onely remission of sinnes; but also licence to eate egges, and milke-meates, in forbidden times out of Lent. *Henricus* the Archbishop of *Mogunce*, neither payed money, nor regarded the pardons. The ^a Pope ^a *Par. V. 15p.* in fauour of the French King, excommunicateth *Ludonicus* ^{p. 355.} the Emperour. He also ^b excommunicated *Henricus* the Archbishop of *Mogunce*, for not appearing before him; ^b *Trith. 289.* deposed him and placed *Gertacus*, who gat not the possession till *Henricus* was dead. *Henricus* despiseth the Pope, and cleaueth to the Emperour. The ^c Emperour by letters ^c *Par. V. 15f. 355.* blameth the French King for his trouble; requireth him to 356. procure his absolution; a filthy forme of articles is conceiued, which is interpreted to be deuised to the destruction of the Empire. The pope cruelly declaimeth against the Emperor, reuiueth the processe of *Iohn* the twentieth two against him; declareth him an heretike, and schismaticke, because he said it is in the Emperor to depose, and institute the pope, &c. and writeth to the Electors to chuse *Carolus* the fourth. Here *Queene* money ruled all. Hereupon the Empire is diuided, much trouble ariseth; the fauorites of *Ludonicus* are buried in fields, out of Church-yardes. ^d *Georgius* ^d *Fox Marty.* *Ariminensis* held papists worse then *Pelagians*; *Tanlerius* ^{p. 394. 395.} preached against distinction of meages, and innocation of Saints;

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Babylon. Pestilence.

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* Sower. 106.
107. 108. Anno-
12. in. 107.
† Exir. Con. 5.
de pen. & ner.
Vnigeniti.
‡ Fox Marty.
§ Mass. 18. p.
248.
Tritib. p. 291.

Saints; Gerardus Rhiddon wrote against the Friars; * *Petrarch* calleth *Rome* proud *Babylon*, and whore, and the Pope the *Soldan* of *Babylon*. The † Pope reduced the *Iubile* to fiftie yeeres, promising plenary remission; and ‡ commaundeth the Angels to cary the soules of such pilgrimes as died by the way, presently to paradise (like *Mahomets Martyres*, &c.) § Howbeit, at this time, for three yere together, from *India* to *Britany*, there was so feareful a pestilence, that in diuers places were horrible desolations. In *Auinion*, the popes seate, in a manner all died. There was also the plague of bloody fluxes, and such inflammations, as consumed the flesh to the bones, not onely of liuing bodies but dead carcases, for the earth is smitten with plagues in the dayes of their prophetic. † The *Turkes* winne the noble city of *Prussia*.

i Curio.

Anno 1352.
a Tritib. 293.
b Par. Vesp.
360. &c.
c Fox. Marty.

d Geneb. pag.
3034.
e Ipse. in defen.
curat.

a Specul. Mino.
Tract. 3. f. 135.
b.

Innocent the sixth * crowned *Carolus* the fourth, who after many troubles, with much b bribery, had brought the Empire to his owne hand. The Pope at c *Auinion*, put two Friars to death, one of them held *Rome* to be the *whore* of *Babylon*. In his time was published the ploughmans complaint against the Pope, and his Clergie. d *Bartholdus de Baruch*, a begging Frier, was burned at *Spires*. Before this Pope, e *Richard* Archbishop of *Armagh*, in *Ireland*, perswaded learnedly and zealously against the Friars; prouing that by the abuse of their priuiledges, they were hurtfull to them who were confessed; to the Curates, Clergie, Christian people, and to the Friars themselues. That they were the ouerthrow of all learning and artes, the decay of students; and by ingrossing into their libraries, bred such a want of bookes, that there was not a Bible, nor any good diuinity bookes to be had for money. It seemeth in these times that the question was, a whether the Popes dispensations could stablish the conscience against Scripture and law. The Popes would haue it receiued for good, that his power was aboue all; but godly men thought otherwise

of

Blasphemie against

the tabernacle.

PISGAH EVANGELICA.

his superstition; withstoode that doctrine, as *De Poliac* had done, and this *Armachanus* now did. ^b There was a ^b *Trith.* 197. great pestilence, of which many thousands perished, and *Par. Vrs.* strange earthquakes, &c.

Vrbannus the fifth ^c confirmed the order of *Bridget*, ^d which *Anno* 1363. was that Friers and Nunnes should dwell together vnder ^c *Genes.* 1017 a roofe, onely parted with a wall. Thus ^e is the beast furnished with strong and seuerelawes, to warre with the Saints, &c. ^d *Pantalcon.* ^e *cap.* 13. 5 7. and to ouercome them. And here *viz.* *Anno* 1364. ^f are ^f *Dan.* 12. 11. finished those 1370. dayes, that is yeeeres, which *Daniel* doth reckon, from the time that the daily sacrifice was taken away by the *Romans*, at the destruction of *Ierusalem*, *Ann.* 74. during which time, by the *Gentiles*, *Arians*, *Gothes*, *Turkes*, and *Popes*, abominable desolation was set vp.

CHAP. X.

Of the first resurrection and the warres which followed hereupon, with their successe.

Miserable are now the times, by reason of the grosse ignorance and superstition, which preuailed. For by the tyrannie of the Popes, all men were seduced, or terrified from the study and profession of true godlinesse. And the wickednes of the Friers by purloining, in a manner all good bookes (which now were but manuscripts) and teaching nothing but fables; had made it generally suspected, that *Antichrist* would take this opportunity to obliterate the Scriptures &c; and obtrude vnto the world any such forged diuinitie, which might best serue to further his ambition.

In the time of this palpable darkenes, worse then euer was any in *Egypt*, when as the truth lay as dead, and buried for euer; the Lord in mercy doth raise it from death to life.

Cc

And

Heauen open.

Iudge and fight righteously.

PISGAH EVANGELICA.

^a Dan. 12. 2. And this doth cause, *such as turne others vnto righteousness, so shine as the starres in the firmament.*

^b cap. 11. 7. The summe of that which followeth is, *that* ^b *When they (the witnesses) haue finished their testimony, the beast that commeth out of the bottomlesse pit, with his hornes, the Kings maketh warre against them.*

Of this warre we are to consider the enemies; their manner of fight, and the successe.

^a cap. 19. 13. The enemies are the two witnesses, ^a *vnder their captaine; yet in the wilderness, in this chapter; and in the blessed time;*

^b 19. *separated from Antichrist, in the next chapter; and* ^b *the beast with his Kings.*

The captaine of these witnesses, is **mighty** to enable them to finish their testimony.

^c 11. That the witnesses may the better finish and perfect their testimony, Saint Iohn doth say. *And* ^c *I saw heauen open, that is, an expectation of all good men which belong to the kingdome of heauen, what will be the end of those cruell lawes, and bloody executions.*

^d cap. 18. 1. That which befell was this, *An* ^d *Angel came downe from heauen, hauing great power so that the earth was lightened with his glory, that is, the glorious Gospel, which now was excluded by all men, came by the mighty hand of God to be published and preached; to the dispelling of the darkenes, which Antichrist brought into the earth; as if it had been brought from heauen, by the ministry of a mighty Angel, to enlighten men. In the parable of this Angel, by whom is signified the Lambe Iesus Christ, who is preached to the world; first is set downe the description of himselfe and his retinue; and then his warres. The parable is of a* ^e *horse, and his rider, as before in the sixth chapter. The horse doth signifie the speedy posting abroad of the Gospel, euen like lightning. And this horse is white for the honour and good opinion, and reputation the rider, and those that fol-*

lowed

The eyes, crownes of the word.

Garment dypt in bloud.

PISGAH EVANGELICA.

lowed him did get among persons of honour, &c.

He that sate vpon this white horse, was called (and reputed) *faithfull and true*; euery way sincere. Contrary to the dissimulation of *Antichrist*, the Popes; who were so vnfaithfull in their actions, and so false in their words and writings, that no man could safely trust what they said or did.

He is also said to *iudge and fight righteously*; dealing vprightly with all men, and iustly contending with his enemies, by word and deede; so that he decideth all questions truely and rightly; and confuteth and impugneth his aduersaries according to the precise rule of equitie. Contrary to the Popes, who decide all doubts, and fight all their batailes as may best serue their onely partialities and profites, without respect to iustice; and hereof are notoriously known to be guilty.

His ability to iudge righteously appeareth by this, *that a his eyes are as a flame of fire*, by his cleere and piercing insight, truely discerning the very secrets of all things, which he looketh vpon, euen as they be. Contrary to the Popes, whose ignorance, or malice maketh them vnable thoroughly to perceiue and see, much lesse to foresee things as they be; as appeareth by their continuall accusing of innocents, and acquiting of vngodly persons. And contrary to the popish Clergie, who know nothing, but what is revealed to them by confession of such as neither will, nor can tell all; whereas ^b all things are naked and manifest to him, ^b Heb. 4. 12. 13. with whom we haue to doe, to wit, *the word of God*.

As an argument of the iustines of his warres and iudgement, *he hath* ^c *many crownes on his head*; signifying the supreme authority of the Scriptures to bee such, as that all Kings and Princes and people, are in right subiects therevnto; and so in this period shall acknowledge themselves to be; so that when he fighteth, it is to subdue his rebels. Affronting the wicked *Antichristian* Popes, who arrogantly

The eyes, crownes of the word.

Garment dipt in blood.

PISGAH· EVANGELICA.

weare a triple crowne, vsurping authoritie and tyrannising ouer such as they haue no interest in, but are, and ought to be subiects of *the Word of God*.

Of the name of this rider, it is said, *he hath a name written which no man knew but himselfe*; to shew, that when the Popes, or others, do arrogate to themselves alone, the sense and vnderstanding of the Scriptures, as if they were to iudge thereof alone, ^d pretending to haue all knowledge and law in the cabenet of their owne breasts, they lie. For the written Scriptures, which are subiect to no Iudge, cannot be vnderstood but by the helpe of themselves; speaking elsewhere more euidently, that which seemeth darke in any place. And hereof great persecution is to rise.

Furthermore, he is said ^e *to be clothed in a garment dipt in blood*, to signifie the great effusion of blood, by the martyrdom of such which should stand for the authority of the word of God against the beast *Antichrist*. For from henceforth, the great question is, of the authoritie, sufficiency, and vnderstanding of the Scriptures; about which are great contentions and persecutions.

^f *His garment is also dipt in blood*, to teach, that at last ^g he shall victoriously triumph over his enemies, so as his garments shall be red with the blood of the flaine. This wonderful person, in plaine tearmes, is ^a *the Word of God*; which though lately buried by the traditions, and ignorance, and malice of men, now commeth abroad againe.

The retinue of this great and most mighty Generall, are said to be the ^b *hostes that are in heauen*; that is, such godly men, as are come forth into *Christian* warfare; and ^c *have their conuersation in heauen*; and therefore those of his side ^d are called *chosen and faithfull*; professing the truth of the doctrine of vocation, election, and faith; contrary to the vocation, election, and faith of those which followed *Antichrist*; and therefore fought a good fight, vnder persecutions.

These

^d *Specul. Minus,*
tit. 3. f. 135. b.

^e *cap. 19. 13.*

^f *Mat. 63. 1. 3.*

^g *cap. 19. 13.*

^b *cap. 19. 14.*

^c *Phil 3. 20.*

^d *cap. 17. 14.*

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These followed him, keeping themselves in all doctrines, to the steppes of the word of God; speedily and honorably as vpon white horses ^c clothed in fine linnen, white and pure, ^{* cap. 19. 14.} hauing put on the righteousness of Christ, and ^f being purified in ^f Dan. 12. 10. the furnace of affliction.

Of the manner of this riders fighting, it is said that his weapons are sure, and his confidence full of all assurance. Concerning his weapons, it is said, that ^g out of his mouth ^{* cap. 19. 15.} went a sharpe sword; so mighty and strong, that with it, *he should smite the heathen*; signifying both the sharpe, and seruent, and mighty confutations of the wicked, which should be taken from the word of God; sufficient to conuince all the policy and superstition of the Gentiles, the papists, by a word of his mouth; and also the hot warres, which the preaching of the word should raise against *Anti-christ*, and the remnant, &c.

His confidence in this warre, is so great, that he doth giue assurance to all, that in the end *He ^h shall rule the heathen ^h Psal. 2. 9.* With a rod of iron, keeping them vnder by seuer and mortall lawes. The reason of which assurance, is, that. He it is, that by the ordinance of almighty God *readeth the winepresse*, as a seuer executioner of the fierces and wrath of almighty God, against all his enemies.

First in token of his confidence, to triumph ouer all authority, so that Kings, and Lords, &c. shall be his subiects; and seruants; *he ⁱ hath vpon his horsemans coate, or gar- ⁱ cap. 19. 16.* ment, a name written, ^k *The King of Kings and Lord of Lords: ^k cap. 17. 14.*

Secondly, to encourage his souldiers, and terrifie his enemies, he causeth it to be generally proclaimed, or preached, as if ^l *there followed an Angel, saying, Babylon, that great citie, ^l cap. 14. 8. &c.* is fallen; *it is fallen*, to that basenes; that whereas it was ^{18. 2.} esteemed the seate and crowne of Kings and Princes; now it should become the *habitation of diuels*, and holde of all foule spirits, and a *cage of euery vnclasp, and hatefull bird.*

Babylon fallen from wrath, &c.

Eate flesh of captaines, &c.

PISGAH EVANGELICA.

^a cap. 18 3.

The reasons of this fearefull iudgement, are first, ^a because *she made all nations to drinke of the wine of the wrath of her fornications*; by diuerse interdictions, execrations, exactions, tumults, treasons, rebellions, murders, massacres, &c, bringing greiuous calamities vpon such, as refused to bee subiect vnto the idolatrie, superstitions, and other filthie constitutions of that policie, or citie.

Secondly, because *the kings of the earth haue committed fornication with her*; giuing their power to be executioners of her fornication; which is the cause why the holy people depart from the vngodly commaundements of them both.

Thirdly, because *the Marchants of the earth, are waxed rich of the abundance* of such things which were gained by the marchandise of the word of God, and of the kingdom of heauen, &c. which were sold of her pleasures, as pleased her to bestow them. For now were sold both Sacraments, and Church, and heauen. They doe also abound in pleasures.

Now because of this abundant riches, and satnes of the great and princely **Marchants**; followeth as a third argument of this riders confidence; namely a publike proclamation to all sorts of greedy people, to take away the liuings of the popish Clergie, be they great or small. And to ^b cap. 19. 17. 18. this purpose ^b Saint John saith, *I saw an Angel stand in the sunne*, that is openly in all mens sight, *who cryed with a loud voyce*, by preaching and teaching, and saying, *it is lawfull to all the fowles that did flie by the middest of heauen*; euen all couetous, hungrie, and needy persons which were in estimation with the Princes, &c. *to gather themselves together vnto the supper of the great God*, which he had prepared by the hands of the popish prouiders and builders; who had cooked their *finings* for gentlemens mouthes, &c. *That they may eate the flesh*, euen the fatte liuings of such as were aduanced

The beast and his hostes.

The beast: False prophet: Dragon taken.

PISGAH EVANGELICA.

advanced in the world as *Kings*, and *the flesh of high captaines*: namely the Cardinals and Abbots, &c. who now became Generallies of warres, &c.

Contrarily, on the other side, the deputies of the *Dragon*, the duel, namely *the beast*, the popish policy, and *the Kings*, the tenne principalities which inhabited the two third parts of the earth, formerly subiect to the *Romane Empire*, and their host of iudges, inquisitors, secular arme of familiars, executioners and souldiers, &c. gathered themselves together to make warre against the word of God, which sate upon the horse, and against his armie, all those faithfull people, which did stand for the authority and sense of the Scriptures.

The successe of this bloudie fight, is begun in this chapter, but finished afterwards, and is, *that the lambe and they that are on his side*, though first ^a overcome; yet by patience, ^a cap. 13. 10. in the ende doe overcome the *Kings*, that warre against him. For *the beast*, which consisted of the *Romane policie* the *Hierarchie*, with the Princes, their aides; was taken, so convicted by the equitie of the cause of innocentes, that they were able but onlie to answer like a rauinous beast. viz. ^b cap. 19. 20. to gnashe upon the *saintes*, &c.

With the beast is also taken *the false Prophet*, which deceaued the world, with lying reuelations; to wit, the Friers, Monkes, Popes &c; which gloried in this kinde of vanitie and all their subtile and scholasticall sophistrie profited not: but was sifted and confuted so effectually, as that they were not able to make it appeare to be the truth: yea *that false Prophet* is taken which wrought false miracles and lying signes before the beast, the Princes, whereby he deceived them that receiued the *beasts mark*; his superstition and armes, and deceived them that worshipped his *Image*, esteeming the *Hierarchie* as a God. All their iudgling is knowne and detested.

The

The beast and his hosts:

The beast: false prophet: Dragon taken.

PISCAR EVANGELICA.

The meanes by which the false Prophet is taken, is, the
^c *restraining the diuell*, the lying spirit in the mouth of wicked prophets, and by the setting vp of true iustice, according to the word of God.

In the prophetic of the diuels captiuitie, first the person is shewed, by whose ministrie it is done, who is said to be ^d *The Angel that came downe from heauen*, hauing great power to declare the power of almightie God.

Secondly are shewed the instruments which he vsed in this waightie worke: first, *The key of the bottomlesse pit*: namely, the true and faithfull opening of the doctrine of hell and damnation, as it is set downe in the word of God; farre different, if not contrarie to the doctrine of hell and purgatorie, &c. as it is deliuered by *Antichrist*. Secondly, he hath a ^e *great chaine in his hand*, that is, ^f *the doctrine of the iudgements of God*, as it is written; different from that which *Antichrist* doeth teach of binding and loosing. Now by these two meanes, (the Lord together working mightily) ^a he apprehended the *Dragon*, that is, manifestly prooued that the superstition of the Gentils brought into the Christian Church by the Popes, was abhominable. This *Dragon* was the *olde*
^b *Gen. 3. 1. &c. serpent*, euen the same that by his subtiltie ^g beguiled *Eue*; and now againe by lying signes and reuelations, and by sophisticall schoole-learning, deceiue the world. Hee is the *Diuell*, and not the spirit of God in the mouthes of popish Prophets: and *Sathan* an aduersarie, alwaies an enemy to the good of mankind, especially to the Saints in their prophetic; now reuiuing the persecutions which their ancestors the Gentiles and Arians vsed against the truth.

This wicked spirit of the Antichristian prophets, is *bound* by restraint, by the power of God, and ^c *cast into the bottomlesse pit*; all men assuring themselues that the spirit of popish prophets is the diuell of hell, who now is *shut vp, and sealed*, that he should deceiue the people no more; but that al the sleights
 of

Cast into the lake of fire.

Thrones set vp:

PISGAH EVANGELICA.

of *Antichrist* should bee as manifest, as was the madnesse of
Iannes and *Iambres*.

4 2. Tim. 3. 8. 9

The iudgement also vpon the *beast*, and the *false prophet*,
 which are the whole bodie of *Antichrist*, is, that *they both* ^{cap. 19. 10.}
were cast alike into the lake of fire burning with brimstone; not
 onely knowne to belong to hell, but in the meane time, see-
 ling plagues, like vnto those of *Sodome*.

For the Princes henceforth doe beginne to *hate the* ^{cap. 17. 16.}
whore for her inuentions, wil-worships, and idolatries, &c.
and make her desolate, forsaking her; *and naked*, taking from
 her her colly ornaments; *and eate her flesh*, by taking away
 her large reueneues; *and burne her with fire*, like *Sodom* in the
 end of her iudgements.

The time of which destruction, appeareth by the compu-
 tation of the raigne of *Antichrist*, namely, 1260. yerres, from
 the time of *Pelagius*, the angel of the bottomlesse pit, to bee
 neere the yeare of Christ, 1820.

As touching the restoring of *Christian* iustice, & the true
 administation thereof, according to the word of God: first
S. Iohn doth say, & *And I saw thrones* for iudgement, *and they* ^{cap. 20. 4.}
 that were fit *sate vpon them*, administring iustice in iudge-
 ment, according to the truth, and not according to appea-
 rance or partialitie: contrarie to *Antichrist*, ^h *to whom the dra-*
gon gaue his power, and his throne, and great authoritie; that af- ^{h cap. 13. 2.}
 ter the ⁱ example of the diuell, hee, by his inquisitors, &c. ^{i 1. Pet. 5. 3.}
 might goe about, seeking whom he might deuoure.

Before these *thrones* the principal question that is hand-
 led, is, the cause of such godly men, called by the scripture
 phrase, ^a *fowles*, that were as caprally punished, as if they ^a *As 7. 14.*
 were beheaded, not for treason, but for *the witnessse of Iesus*, ^{cap. 20. 4.}
 and for the word of God; as also, because that following the
 word of God, *they did not worship the beast*, the ciuill tyrannie;
nor his image, the Hierarchie of *Rome*: neither had taken his
 marke of superstition; which causes, the iniquitie of the times

Beheaded, liue and raigne.

Lamentation: Remnant slaine:

PISGAH EVANGELICA.

held equall to treason, if not worse.

The sentence that was giuen at these iudgement seats of this cause, was first, that *they which haue suffered* as the Martyrs of Christ, *and for the word of God, and because they would not worship the beast, nor his image, nor take the superstitious markes of Antichrist, shall liue*, in the persons of such as hereafter shall professe the same things. For the cause shall be adiudged to deserue life, and not death, and therefore shall be defended from the tyrannie of *Antichrist*, by such as truly administer iustice. Yea such also shall *raigne with Christ*, as worthy that office, honour, and soueraigntie which is fitting a true *Christian* man.

^b cap. 20. 5. The second member of the iudgement is, ^b that *the rest of the dead men*, which haue died in the defence of the tyrannie of the Antichristian Popes, *shall not liue againe* in the Church; but shall bee iustly reputed to be in hell, for their sinnes of treason, &c. whereas such as professe the cause of the Martyrs, ^c are blessed, and holy, *hauing their part in the first resurrection* of the Gospel, from the darkenes in which it was buried by Antichrist; for *on such the second death hath no power*, howsoeuer *Antichrist* doe threaten no lesse than purgatorie and hell to such. Yea they shall bee as the holy people of God, who are called ^d *royall Priesthood*. For *they shall be kings and Priests vnto God, and of Christ, and shall raigne with him*.

^e cap. 18. 9. &c. Hereupon the ^e *Princes, and Merchants, and Ship-men*, namely the officers of the popish gaine, *shall lament and howle*, but yet shall prouide for their safetie, *standing farre off* from the danger. But ^f the Saints shall reioyce and triumph for the destruction of *Antichrist*, that is *cast into hel, like a millstone into the sea*. The ^g remnant also shall be *slaine with the sword of him that sate vpon the horse*; namely, the Turkes shall be conuicted by the power of the scriptures, when Antichrist is cast to hell: and then shall be fulfilled that which is written,

A thousand yeare.

The word of God.

PISGAH EVANGELICA.

written, *The^b sanctuaries shall be cleansed; and againe, And^b Dan. 8. 14. & the kingdome and dominion and greatnesse of the kingdome vnder the whole heauen shall be giuen to the holy people of the most high, whose kingdome is an euermlasting kingdome, and all powers shall serue and obey him.* 7. 27.

The continuance of this period, from the reuiuing of the Gospel to the next enemies, is 1000. yeare: so long shall the Gospel come abroad, get the victory, and flourish in his due season; and so long shall men condemne the crueltie of Antichrist. And these 1000. yeares are to beginne, where the 1290. yerres spoken of by *Daniel* doe end; namely, in the year of Christ 1364. whence we are to reckon the first resurrection.

The Complement.

^b *John Wickliffe*, who was a Professor of diuinitie in Oxford, wrote many things against the received opinions of his time. He^c seeing the true doctrine of *Christ's Gospel*, to be adulterate, and defiled; determined with himselfe to helpe. ^d He affirmed the simple and plaine truth to appeare and consist in the scriptures; and that all humane traditions what euer they be, must be referred thereunto. (*Thus commeth the word of God abroad.*)^e He wrote more than 200. volumes, against the times. ^f Many wrote against him, and the Bishops &c. did him much trouble; like beasts, depriving him of his benefices. But he found some quiet, by the meanes of certain principall Noble men that fauoured him. In the time of this *Wickliffe*, *Ann.*^h 1364. on the fourth sonday in Advent, *Nicolaus Orem* preached at *Rome* before the Pope and his Cardinals; that the tribulationⁱ and fall of the Church was at hand, for her excessive wickednesse hauing gotten the face of an harlot, that cannot blush. For that her Marchants which sell both Church and Sacraments, were the great men of the earth, exceeding all Princes of the earth. For pride, tyrannie,

Auno 1364.

Geneb. p.

1034. 1035.

Bucholcerus.

Fox Mart.

421. b.

423. a.

Geneb. p.

1034.

1038.

Fox Mart.

422. 423.

411. 412. 413

in signis 7.

cap. 18. 3. 23.

Shee is fallen. Thrones.

Shee is fallen to the pit.

PISGAH EVANGELICA.

rannie, for despising correction, and hating them that tell the truth: (*even the professors of the Gospel*); and that therefore the people were in commotions, and many thinke to doe sacrifice to God, if they may robbe and spoile certaine fatte Priests, &c. (*for the fowles are called to eate the flesh of kings, &c.*)^k Bridget (whose order Pope *Vrbane* confirmeth) calleth the Pope and his Clergie more abhominable than the Iewes that crucified Christ; more cruell than *Iudas*; more vauist than *Pilate*; worse than *Lucifer* himselfe. The Sea of *Rome* shee prophecieth shall bee throwne downe into the deepe like a millstone,^l and shall be found no more.^m *Iohannes de rupe scissa*, a Minorite, foretold many things shortly to come, of two *Antichrists*. (Which came to passe when there were two Popes at once.) Of the desolation of lands, and general treading vnder feete of the Clergie, and reducing the whole world to the faith of Christ.ⁿ The king of England tooke the offices of the Lord Chancelour, Lord Treasurer, and of the Priuie seale from the (vngodly and vnrighteous) Clergie, and gaue them to the Lords temporall, (*shee is fallen, shee*
^b *Par. Vesp.* *is fallen.*) *Carolus*^b the fourth, the Emperour, in an assembly of many of the Princes of the Empire, answered the Popes Legate: my Lord Legate, the Pope hath sent you into *Germanie*, where you scrape together much money (*for her marchants are waxed rich*) but you reforme nothing in the Clergie. Then hee said to the Archbishop of *Mogunce*, My Lord Archbishop, we command you vpon your oath of fidelitie, that you reforme your Clergie, &c. And if they will not be reformed, that you command the fruits of their benefices to be taken from them, and presented to our Exchequer, and we will conuert it to more godly vses.

Gregoris the eleuenth,^c remooued the Popes court from *Aunian* to *Rome*. *Edward* king of England laid a grievous paine vpon those that thenceforth would receiue any benefices of the Bishop of *Rome*. (*shee is fallen.*) *Carolus* the French king

2415.

^l cap. 18. 21.

Ier. 51. 63.

^m *Fasc. Temp.*

85.

ⁿ *Fox Mart. p.*

414.

^b *Par. Vesp.*

362.

Ann. 1367.^c *Geueb. p.*

1042. 1041.

Shes is fallen. Thrones.

Shes is fallen to the pit.

PISGAH EVANGELICA.

king comanded the Bible to be faithfully translated into the French tongue.^d *Militarius* sometimes a Canon, vrged by the holy Ghost to finde by the Scriptures, the coming of *Antichrist*, was compelled by the holy Ghost to preach at Rome before the Inquisitor; and said publikely, that the same great *Antichrist*, prophesied of in the Scripture, was already come. He conuerted many from their vngodly life, and held a congregation. *Catharina Senensis* spake of the reformation of the Church; *Mathew Paris* noteth the Pope to be *Antichrist*. *Henricus de Iota*, *Henricus de Hassia*, who writeth out of a prophesie of *Hildegard*, that the diuell spake of the Priests of this time, *daintie bankets and feastes wherein is all voluptuousnesse, doe I finde among these men, &c.* Hee saith further, that they clime with *Lucifer*, til with him they fall deeper and deeper. This Pope very violently persecuted such as were against him, as namely, *Militarius*, *Wickleise*, &c. But *Wickleise* continued and interpreted the articles obiected^e 425. against him; and finished his testimonie.

Urbanus the sixth, ^a in his time were great seditions in all places, and there began a most grieuous schisme amongst the Popes, (as *Rupe scissa* prophesied.) For there were then two Popes, the other was called *Clemens* the seauenth; and this schisme lasted almost 40. yeare.^b From *Urbanus* the sixth to *Martine* the fifth, I know not who was Pope.^c This Pope was very rigorous, he tormented Cardinals to death, & buried them in a stable; by *Carolus* the bastard he strangled in prison *Ioan* the Queene of *Sicilia*. Against the *Antipope* hee was very violent.^d For hee proclaimed to all that would fight for him against any of his enemies, as large pardons as were granted to them that fight against the *Turke*. And whereas *Nicolau* the first maketh the Clergy that fighte: ^e irregular, he contrarily^f proclaimed, that the Clergie of all sortes that should kill or maim any of the Popes enemies, should both bee free from irregularitie, and inioy the same

Ann. 1378.

Gobel. et. 6.

cap. 37.

Fase. Temp. f.

86.

Gobel. et. 6.

c. 76. 81.

Fox Mart. p.

441.

Cavan. A. 23.

p. d. ff. 50. clevi-

cui.

Gob. 6. cap.

70.

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priviledges which are granted to them that warre vpon the infidels. ^e Neither was *Clement the Antipope* of a more gentle disposition, for he spared not the Embassadors of Emperours and Princes which were sent vnto him to perswade him to concord: for some he killed in prison, and others hee tormented to death vpon the racke. ^h *Wicklesse* escapeth the hands of his persecutors; his books suddainly spread abroad by such which came from *Boemia* with the Queene of England, &c. ⁱ *Mountzigger* Rector of the Vniuersitie of *Vlme*, taught against reall presence; but was resisted by the monks and friers. *Nilus* Archbishop of *Thessalonica*, chargeth the Pope to be the only cause of the schisme betweene the East and West Churches: 36. were burned at *Bringa* for the opinions of the *Waldenses*. ^k *Hus* spreadeth *Wicklesse*'s opinions in *Boem*. This Pope maketh more superstitious feasts: *vz.* the feast of the visitation, and reduceth the *Inbible* to 33. yeares. The *Iesuites* begin. The Turke entred *Greece*, and made *Constantinople* subiect to tribute.

Bonifacius the ninth, ^l of an incredible thirst of money, & monstrous in his deuises to get it. He graunted, reuerfed, antedated, &c. diuers of his graces for money. He increased the fees of Archbishops for their Pall, &c. aboue tenne folde; some paide 80,000. florens for it, and hee that would giue most, had what he would. Hee dispensed for money against the Apostles and Euangelists. For money he made *Inbibles* to be held, not onely in great cities, but also in base places.

^a The king of *England* bounded the Popes authoritie at the *Ocean* sea; so that no *Englisb* man vnder paine of perpetuall imprisonment, should deale with the Pope, to excommunicate any in *England*. Against this Pope saue *Benedict* the thirteenth, vnto whom ^b *Saint Vincentius* submitted his booke, and doctrine of his prognostication of *Antichrist*, and of the ende of the world. In which booke, though there be many things fabulous and false, after the manner of all the

^e *Petrus*. 5. f.
157.

^h *Fox Mart.*
p. 440. 567.
490. 446.

ⁱ 416. 417.

^k *Geneb.* 1044.

Anno 1389.
^l *Gob. et. 6. cap.*
84. 85. 86. 87.

^a *Geneb.* p. 1048

^b *Vincent.*
prog. part. 1.
C. 2.

Rich marchants. False prophet.

Thrones. The word rideth.

PISGAH EVANGELICA.

the Friers in their prophecies; yet there be also some things worth the marking; as of the ruine of the popish Prelates, of *Antichrist* mixt, which must be a Pope; of the abhominable life of the Friers, and the falshood of *Francis* prophetic, of his order, &c. In ^c the time of this Pope *Boniface* were many constant confessors of the truth, as *Swinderbie*, who was persecuted for beeing earnest against the wicked liues of Friers, and Priests of his time; refused the popish iudgement, & appealed to the kings iustice, because the Pope was *Antichrist*. And *Water Brute*, who most excellently interpreteth the mysticall numbers in *Daniel*, and proueth the Pope to be *Antichrist*. The ^d opinions of *Wickleise* in England, *Hu*, and ^d *Falsc Temp.* *Ierom* of *Prage* in *Boemia*, doe spread amongst many. The heresie of the *Adamites* sprung vp in *Boem*, but was presently suppressed by the *Hussites*. ^e The Greeke tongue which ^e *Genes.* 1048. had exiled seauen hundred yeares, is brought into *Italie* by *Chrysostomas*, &c. ^f Yea all good artes and tongues began ^f *Enchol. Anus* to spring, and to be husbanded, and to growe fresh againe, ^{1399.} whereas for 700. yeares all learning was troden vnder foot, and defiled with horrible barbarousnesse, &c. And here be- ginneth a happie age of all skilfull learning in *Italie*, which farre and wide did spread abroad the glistering light there- of into other kingdomes. A ^g Priest came from the *Alpes*, to whom were gathered 70,000. they sharply reprehended ^g *Mass.* 8. pp. vice, &c. The Pope apprehended and tormented him. Some ^{253. 254.} said that there was no euill found in him, others thought that he sought to be Pope; that whom the Pope com- manded to be burned, should not be said to be burned without cause.

From ^h this time to the Councell of *Constance*, continued ^h *Penc.* 5. the schisme amongst the Popes; there beeing sometimes ^{f.} 157. & c. 163. three at once, and euery one raging against the other, with cursings, &c. to the great grieve, perplexitie, and destruction ^a See *Fox* of Christian men. ^a It was also a time of great persecution of Martyrs.

the

Red horse.

The first resurrection.

PISCAR EVANGELICA.

the Gospel, whose professors were many, learned, godly and constant.

^b *Penc. 5 f.*
155. &c.

^b In the yeare 1400. was proclaimed a *Iubile*, to bee held at *Rome*. Against which, *Hus* did teach, that the true *Iubile* was in preaching of *Iesus Christ*; that the Pope and Cardinals bee not the Church; the institution of *Christ* is to bee kept; there ought not to bee any worshipping of Saints; the Popes decrees are not to be admitted, &c. At this time was an extreame famine in *Italie*.^c And thus the first resurrection appeareth.

^a *Epist. Blond.*

CHAP XI.

The warres begunne at the first resurrection are continued, &c. And the resurrection is more manifest.

^a *Dan. 12. 12.*

NOW is come that blessed time which the Prophet ^d *Daniel* spoke of, namely, 1235. daies, that is, yeres after the destruction of *Ierusalem*, which was in the yeare of *Christ*, 74. At which time is a more cleare demonstration of the first resurrection. For here also doe end those

^e *cap. 12. 6.*

^e 1260. daies, that is yeres, to be reckoned from the tenth yeare of *Antoninus Pius*, which was in the yeare of *Christ*, 149. when the woman the Church fled into the wilderness, after shee had brought forth many contagious professors, as a man child. During which time shee remained confusedly amongst the wicked, as in a wilderness full of Dragons and Ostriches. But now ^f many that were as sleeping, and dead in the dust, doe rise vp to cuerlasting life, and their cause doth come abroad by the reuiuing of the Gospel. Here therefore is continued the first resurrection, and the warre betweene the word of God, and the hostes in beaues that followed him: against the beast, and the kings of the earth. And here is that

^f *Dan. 12. 2.*

Goe out of her.

Tormented with fire and brimstone.

PISGAH EVANGELICA.

that blessed time, in which the witnesses doe separate themselves from the kingdome of *Antichrist*. The meanes by which they separate themselves from *Antichrist*, the *beast*, is said to be, that those of the spirit of Saint *Iohn* heard a voice from heaven, to wit, from the Church of God, in the persons of his witnesses, who had learned the doctrine of saluation of the God of heaven, out of his word, and also had spread it abroad in the world.

The doctrine is a commaundement from God, the same which was giuen to the ^a *Israelites*, that were in the captiuitie of *Babylon*. Goe ^b out of her my people, that ye be not partakers of her sinnes, and that ye receive not of her plagues. For now the people of God doe see, that she that tooke vpon her to forgiue others their sinnes, is not able herselfe to escape the damnation of hel, nor those other plagues, which euery man foresaw would light vpon her for her owne sinnes.

The cause why men should flie from her, is, for ^c that the heapes of her sinnes doe reach vp to heauen; being infinit and prodigious, euen fighting against the God of heauen; and ascending like the sins of *Sodom* and *Egypt*. As also because that God hath remembered her iniquities, to take vengeance of them, as he did of *Sodom* and *Egypt*. For these two witnesses are Gods ^d messengers, to make experience whether the sins of *Antichrist* be as it is reported, and henceforth principally detected her sinnes and reprove them.

The plagues are first proclaimed, and then required to be executed.

And this Proclamation is made as by the third ^e *Angel* which followed them that before first reuiued the preaching of the eternall Gospel, and threatned the fall of *Babylon*. He mightily bringeth in the doctrine of vengeance to be inflicted vpon *Antichrist*; as if he said with a loud voice. If any man worship the *beast*, of hereticall monarches; and his image,

Ec

the

Troubled with fire and brimstone. Fill her double. Blessed shall die.

PISGAH EVANGELICA.

the papacie, and receive his mark in his forehead, or in his hand, following those superstitions; henceforth the same shall drinke of the wine of the wrath of God; yea of the pure wine which is poured into the cup of his wrath, and he shall be tormented in fire and brimstone, before the holy Angels, and before the Lambe. And the smoke of their torment shall ascend evermore, and they shall have no rest night or day that worship the beast and his image, and who soever receiveth the print of his name.

f 12.

cap. 13. 10.

Here ^f are the fruites of the patients of the Saints; and here are they that keepe the commaundements of God, and the faith of Iesus, the executioners of the fiercenes of the wrath of almighty God.

g cap. 18. 6.

That which is required to be executed, is, that the Saints, who hitherto have been persecuted, should take the sword in hand, and ^g reward her, to wit popish Babylon, as she hath rewarded them, and give her double, according to her workes; in the cup that she hath filled, fill her the double. For now beginneth the execution of that which is promised. ^a If any leade into captivitie, he shall goe into captivitie; If any man kill with the sword, he must be killed by a sword.

a cap. 13. 10.

b cap. 18. 7.

She must also be tormented for her pleasures and pride, ^b For she saith in her heart, I sit being a Queene, of all other Churches, and shall see no mourning; the ship of Peter in which I sit may be tossed, but it shall not sinke.

c 8.

As these things are threatned, so ^c shall (in due time) her plagues come in one day, together; death, sorrow and famine, and she shall be burnt with fire, for that God which condemneth her, is a strong God.

d cap. 14. 13.

During the time of which executions, if any died in the cause against Antichrist; they are Martyrs; as it is said of all men in the Church of God. ^d Then I heard a voyce from heauen saying unto me, Write, the dead that die in the Lord, are henceforth fully blessed, even so saith the spirit, whose testimonie

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The beast warreth,

ouercommeth.

PISOAH EVANGELICA.

nie is true, and no lie; for they rest from their labours, neuer feeling the terror of the second death, or purgatory, by the execration of *Antichrist*. And their Workes follow them, to receiue a crowne at the throne of God.

This testimonie beeing thus finished, and continually preached by the two witnesses, and of many beleeued, *The* ^{cap. 11. 7.} *beast that commeth out of the bottomlesse pit, maketh warre against them, and ouercommeth them, for a while.*

The beast that commeth out of the bottomlesse pit, is (as hath been shewed before) the politike body of poperie, consisting of the Pope and his Clergie; afflited with those tenne kingdomes and principalities, which did arise after the wounding of the Empire to death. All which grew to be an vnited body by the doctrine of purgatory, and deliueering of the dead from paine, which doctrine the Popes inuented. This beast doth warre vpon the Martyres of *Christ*, not onely as barbarously, as wilde beasts doe rampe vpon men; but also as wickedly, as if the diuell himselve came from the bottomlesse pit, in his owne person, to deuoure the godly.

The successe of this warre is doubtfull. For first, *the beast* ^{cap. 11. 7.} *doth ouercome the witnesses*, and after that it selfe is first to be frighted, of which is spoken in this chapter; and then to be vexed, captiued, and killed; of which the text hath been partly interpreted in the former chapter, in the general view of this period; the rest will be scene in the next chapter, to wit, how he is vexed.

The victory of the beast appeareth, both by the death of these two witnesses whom the beast doth kill; and also by his triumphing ouer them.

Concerning their death, the beast will haue it so, that ^{cap. 11. 8.} *their corpses shall be killed in the streetes, or open places of the great citie of their Antichristian policie*. For as at this time, so from hence they burne the Martyres, in their greatest and

In Sodom: Egypt:

Where Christ was crucified.

PISOAH EVANGELICA.

most famous cities. But the citie where this cruelty is committed, is not a place where any good people be, that may lament the persecutions of the Saints,^b as when the *Arians* persecuted the Catholikes. But this city is it, *which spiritu-ally* in a figuratiue speech borrowed from the most abominable cities and places mentioned in the Scriptures, is called *Sodom*; becaute the two witnesses are assaulted for the pollution of their spirits, as the *Sodomits* did strue to pollute mens bodies; and because reprocuing the filthines of the *Antichristian* citizens, they found no more fauour, then ^c *Lot* did in *Sodom*. It is also called *Egypt*, for their ^d vn-speakeable idolatry, and for the spirituall seruitude that all men were in to the papacy, worse then the *Egyptians*, or *Israelites* were to *Pharaoh*; but especially because the Popes had commaunded the Bishops and inquisitors to kill all godly preachers, and hearers; and by name the two witnesses; as ^e *Pharaoh* commaunded the Midwiues to kill the male children of the *Iewes*. It is also called *Egypt*, because the message of *Iesus Christ*, in the mouthes of the two witnesses, was there despised, as ^f *Moses* and *Aron* were despised by *Pharaoh*, when they made mention of the Lord, &c. Moreouer the place is said to be *where our Lord also was crucified*; to signifie that the same policy that crucified *Christ*, did also kill his Martyrs; and by name these two witnesses. Thus distinguishing this *beast* from the *Turkes*; and shewing that howsoever the popish religion, in name is distinguished from the *Romane* heathen crueltie; yet in deede, spirituallly, it is the same without material difference.

The manner of their killing, farre exceedeth the manner of their ancestors the *Arians*, whose image they be. For the *Arians* did hide the bodies of them whom they had killed; but here, *they of the people, and kindreds, and tongues, and gentiles, doe see, or gaze upon their corpses*; the better to satisfie their cruell eyes. Not for an houre, but *for three dayes*.

^a *Theod.* 4. 22.^c *Gen.* 19. 9.^d *Ezech.* 16. 26^e *Exod.* 1. 16.^f *Exod.* 5. 2.^g *Isa.* 2. 23.^h *Isa.* 2. 14.ⁱ *cap.* 11. 9.

Gaze: Triumph: no monuments.

Spirit of life.

PISGAH EVANGELICA.

dayes and a halfe, that is, three yeares and a halfe, their barbarous bloody eyes were vnsatiable. Yet like *Arians*, or rather like the *Gentiles*, whose image they be, ^b *they shall not* ^b *Reed. 3. 14.* *suffer their carcases to be put in Moniments.* Afterwards ^{Euf. 5. 1. o. p. 62.} in triumph, the inhabitants of the earth, even the people of all the christian earth, whose gouernors more regarded the possession of the earth, then the getting of heauen, ^c *reioyce* ^{cap. 11. 10.} *ouer them* whom they haue slaine, as their fathers ^d *the Ari-* ^d *Tibod. 4. 22.* *ans* did ouer the Catholikes, and they be glad, and send gifts one to another in token of happie victory. For these two prophets, after the example of *Moses*, and *Elias*, and the rest of the prophets, by the word of the Lord, ^e *vexed them that* ^e *1. King. 18. 17* *dwell vpon the earth*; by reprocuing their carnall religion, earthly policies, and worldly sinfull liues. And thus farre the beast getteth the vpper hand. Howbeit, the cause of the Gospel maintained by these witnesses, is reuiued. For notwithstanding this triumph, ^f *after thre dayes and a halfe*; ^f *cap. 11. 11.* *that is, three yeeres and a halfe, the spirit of life, comming from God, shall enter into them, which were killed*; and they, by the meanes of them whom God shall raise vp to defend their cause, shall, as it were, stand up vpon their feete.

The effect which followeth, when their cause is againe set on foote, is, that great feare shall come vpon them, which being their enemies, did see or gaze vpon their corpes.

First they feare because their cause on the contrary part was so much affected by their friends, and so earnestly pursued to their holy praise and eternall commendations, that whereas the beast had accursed them as diuels, to the bottomlesse pit, they are as truly honored for Martyres, as if ^g *they heard a great voyce from heauen*, euen from all godly ^g *cap. 11. 12.* *men saying vnto them, come vp hither* and receiue the crowne provided for holy Martyres.

And hereupon, they being the true members, and Martyrs of *Iesu Christ*, who after his sufferings and death, did ascend

Martyrs rise, ascend.

A great Earthquake, feare.

PISGAH EVANGELICA.

^a Act. 1.9.

vp to heauen in a cloud, are acknowledged, through him, in soule to ascend vp to him, as truly, as if they had ascended in a cloud. And whereas Christ ^a did ascend in the presence of his Apostles, and friends; these doe ascend, that euen their very enemies do see them accompted to be gone to heauen.

^b cap. 11. 13.

The second cause of their feare, is, by reason that ^b at the same houre or instant, when this due regard is giuen to these two witnesses, which were thus wickedly murdered, there was a great earthquake, and emotion in the hearts and hands of many, moued by the indignitie of their death. And this earthquake and emotion bred this effect, that both one tenth part, or kingdome, of the great citie, of popish policie, fell from them; and also, that in those troubles, called by the name of an earthquake, are slaine to the number of 7000; that is, very many. But are therefore called 7000. because the beast doth blaspheme them that brought these troubles vpon him; accompting those Papists, and Priests, which worshipped the beast, and were slaine in the emotion, as the 7000. which bowed not the knee to Baal, and were persecuted by Abab.

^c cap. 11. 13.

Another effect of the reuiuing of their cause, is, that ^c the remnant, the other nine kingdoms, of the politicians, which held with the beast, are also sore feared, euen as the wicked, that fled when none followed: and as the souldiers of the *Arian* ^d *Maximus*, fled for feare vpon the rumour of the comming of *Theodosius*, the true Christian Prince. Albeit the rest of the *Arians* presumed and reported *Theodosius* to be defeated, whence the Papists haue learned to spread presumptuous lying newes. Howbeit at last, euen for feare, they giue glorie to the God of heauen.

^e Fox in hunc locum.

These ^e things do most aptly agree vnto the times of the preaching, and martyrdome of *Iohn Hus*, and *Ierom* of *Prage*, &c. before, and at the Councell of *Constance*, and to the effects that followed thereupon.

The

The word of God. The beast fighteth.

Throncs.

PISGAH EVANGELICA.

The complement.

Alexander the fifth ^a was chosen Pope to take away the *Ann* 1409.
 schisme. In his time the *Boemians*, by the preaching of ^a *Fox Mart. p.*
Iohn Hus, &c, encreased much in the knowledge of the *531. 567.*
 Gospel: for before this time, by the spreading of *Wickliffes*
 bookes, they began to tast and sauour of it. ^b The summe of *b* *Peuce. 5. f.*
 his preaching was a reprehension of the *fornication, conc-* *156. 157.*
entiousnes and pride of the Priests &c, and against the *magicke*
consecrations, of the oyle, water &c. He prooued his asserti-
 ons by *the word of God, the holy scriptures*; vnto which alone
 he would reduce all doctrine. Hereupon grew contentions
 in the Vniuersitie of *Prage*. And when those which did
 striue for the Pope, were not able to resist the sounde testi-
 monies of the scripture, alleadged by *Hus*, they left the Vni-
 uersitie. ^c When the Pope heard of these preachings and ^c *Fox Mart. 531*
 disputations, he sent his *bull* vnto the Archbishop, requiring
 him to looke that no such things were maintained; and ci-
 ted *Iohn Hus* to appeare before him. *Iohn Hus* answereth,
 the *Bull* to be contrary to the doings and examples of *Christ*
 and his Apostles; and to restraine (*or fight against*) *the free*
course of the word of God. (Wherefore he appealeth from this
 mandate, to the same Pope better aduised. But as hee was
 prosecuting of his appeale, *the Pope died, there died also the*
Archbishop &c. ^d *by the fire that proceeded out of the mouth* ^d *cap. 11. 5.*
of Christs witnesses, &c.

Iohn the twentieth three, ^e a diuell incarnate, and a most *Ann* 1410.
 profound inuentor of all sorts of infamous wickednes: most ^e *Gobel. at. 6.*
 rigorous. He receiued of the harlots of one citie, *viz. Bona-* *cap. 90. 94.*
nia, 300. florens euery moneth, for tribute of their whore-
 dome, &c. The King of *Sicilia* brake into *Rome*, which the
 Pope not foreseeing, with many Curtizans was spoyled. Vn-
 to ^f this Pope (or rather *beast*) was *Hus* accused for an here- ^f *Fox Mart. p.*
 tike; because he seemed rather willing to preach the Gos- *567.*
 pell, then the bishops traditions. The Pope committeth the
 matter

Come vp hither.

Michaels red Horſe.

P I S G A H E V A N G E L I C A.

matter to the Cardinall of *Columna*, who monished *Hu* to appeare at *Rome*. *Wenceslaus* King of *Romanes*, and *Boem*, at the suite of his wife, the whole nobilitie, citie, and Vniuersitie of *Prage*, sent Ambassadors to *Rome*, crauing the Pope, to remit the citation of *Hu*, and to determine his cause in *Boem*. *Hu* also sent proctors to *Rome* to purge him, because he would auoid that dangerous iourney. The Cardinall at *Rome*, notwithstanding the Kings petition, excommunicateth *Hu*, and emprisoneth some of his proctors; so that the rest returne without doing any thing. Howbeit *Hu*, notwithstanding his excommunication, goeth on in preaching; and appealed from the Pope to *Christ*. Yea ^a when the Popes bull came to *Prage*, proclaiming full remission of sinnes, to all such as would fight on his side (for the Pope had warre with the king of *Naples*). *Hu*, and his followers, manifestly spake against the Bull, threelay men were beheaded for speaking against these pardons; whom *Hu*, and such Priests as fauoured him, interred sumptuouſlie, saying; *These be the Saints, which for the Testament of God, did giue their bodies*. At ^b this time were three Popes at once, euery one fighting against the other with condemnations, and execrations. But as ^c the *Arians*, did not strue for religion, but by reason of their ouermuch desire of honour, with which their mindes were wholly possessed, did fight among themselves for the primacie, whereupon many of the Clergie, hating the contention sprung of the desire of vaine glory, departed from them, to the antient faith: so these did not strue for the glorie of the sonne of God, or for the mending of such corruptions, as were in manners and doctrine; but for the principalitie. (Wherefore many departed from them.) When the Emperor *Sigismund* did see, that these euils would be more duly reformed by a Councel, than by armes, hee hauing runne ouer *Italy*, *Spaine*, *France*, and *England* with incredible speede, and wonderfull patience, in great labours,

by

^a Fox Mart.
569.

^b Pence. 5. f.
168.

^c Socr. 5. 22.

Beast of the bottomlesse pit.

Sodom: Egypt: Pilats iudgement.

PISOAH EVANGELICA.

by consent of the kings, caused the Counsell of *Constance* to bee ^d assembled, which was frequented with the pre-^d 1414-dec. 3.
sence, or Legates of the Princes of all the *Christian* world;
as also thither came from *Bizantium*, and *Trapezuntium*, a
concourse of most diuerse ^e people, and kindreds, and tongues, ^e cap. 11. 9.
and gentiles, ^a so that there were numbred of strangers of all ^a Genes. p. 1059
sorts, 60,500.

After ^b the Councell assembled, the whole affaires of the ^b Gobel. 6. c. 94
Councell were committed to the determination of foure
Prelates, chosen out of foure *Nations*: which much displea-
sed the Pope, and his Cardinals. In this Councell, they pro-
posed to reforme the Church, in the head and members.
^c Wherefore *Petrus de Aliaco*, very grauely admonished ^c Petus. 5. f.
the Councell of the most corrupt conditions of the Popes, ^{175.}
the court of *Rome*, and of al degrees of the *Roman* Church;
for the citie is *Sodom*. He also admonished the Councell of
the many superstitions, and of the tyrannie then vsed: for
this citie is also *Egypt*. ^d There were also proposed diuerse ^d Specul. Minor.
complaints against the friers, for their (*Sodomiticall*) filthie ^{Tract. 3. f. 167.}
life: and for their pride, and crueltie: who were like ruffians
and cutters, to kill them that admonished them of their
faults; ^e worse then the *Egyptian* that wronged the *Israelite*, ^e Exod. 1. 11.
or the *Israelite* that reproched *Moses*, or the *Sodomites* that ^{13. 14.}
railed on *Lot*. The like was done by other that desired re-
formation. In this Councell ^f the Pope ^g whom the Preach-
ers were wonte to call the God of the earth, was conuicted of ^f Mass. 18. p.
more than fortie grieuous crimes, for which hee was de- ^{255.}
posed. ^g Gobel. 6. 94.
^h Fox. Mart. p.
ⁱ 604. in epist.
^j Huss.

Vnto ^h this Councell came *Iohn Hus*, vnder the safe con-
duct of the Emperour; and there continued vnder the war-
rantie of the Popes promise; and thither was *Hierom of*
Prage cited. Those two were shut vp in most horrible and
filthie prisons, (*farre worse then sackcloth.*) When *Hus* came
to the Councell, he desired leaue to answer the obiections

Ff

brought

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brought against him. But (whereas *Christ*, was not only permitted, but also required to answer for himselfe before *Pilate*) he was commaunded to hold his peace. Wherefore in that confusion hee cried out, confirming his assertions by scripture, and appealed from that wicked synagogue to *Christ*. He reproveth the corrupt manners of this assembly, and had the same regard which *Lot* had in *Sodom*, when he reprooved their violence. Howbeit, contrarie to the Emperours safe conduct, and to the Popes promise, he was condemned to the fire (Beware of men for they shall deliver you vp to the Councels) For now is fulfilled the prophetic of the ^a last time, which should bee perilous, for truce-breakers. His garments were taken from him, as *Christ* had his; he was crowned with a paper Miter, with painted diuels, as *Christ* was with thornes. If they call the master of the house *Beelzebub*, how much more them of the householde?

^a Mat. 10. 17.

^b 2. Tim. 3. 1. 3

Peucer. 5. f.

176. c. 2.

* Mat. 10. 25.

^b Sof. 2. 5.

^c Fox Mart. p.

603.

^a Orig. in Ephe.

^c Buchol. ann.

1415.

The principall cause of his condemnation was the same that the *Arians* objected to *Atanasius*. ^b *Atanasius* was accused, because when he was remoued from his ministerie, he tooke it againe, without the consent of the Councell. And *Hus* ^c was not onely accused by this Councell, (the liuely image of the *Arians*) but also condemned; because he continued preaching, when he was excommunicated. Also *Ierom* of *Prage* was likewise vsed. Before their death, they prophesied. For *Hus*, who in the *Boemian* tongue doth signifie a Goose, prophesied, that after him should come a Swan, who they should not burne so easily. And *Ierom* cited the Councell, after an hundred yeres, to answer God, and him. These prophesies doe seeme accomplished in *Luther*.

Before their execution, ^d was a fearefull eclipse of the Sunne. For the Starres were seene, as in the night; and the birds by the suddaine darknes fell to the ground. *Hus* ^c and *Prage* were condemned by the Councell; and by them committed to the ciuill Magistrate, to be put to death.

For

Prophets killed.

No monuments.

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For they themselvs, as the ^f *Iewes* cried to *Pilate*, might not ^f *Ioh. 18. 31.* lawfully put any man to death. But when they were dead, they would not grant as much fauour to their ashes, as ^g *Pilate* did to the bodie of *Christ*, to be put in *graves*, but ^g *Ioh. 19. 38.* ^h they strowed their ashes in the *Rhine*, as the Gentiles did ^h *Euf. 5. 1. p. 62.* the Christians into the riuer of *Rhodanus*, to take away all hope of their resurrection.

The memorie also of *Iohn Wickliffe* was condemned. For it was decreed, that his bones should bee taken out of his graue, herein shewing themselues more cruell and vnnaturall, then were the *Arians* against the *Catholiques*.

ⁱ *Pope Martine*, and the Emperour reioyced together: ⁱ *Mass. 18. p. 255* because that at the last, peace was restored to the Church. For these two vexed them that dwell vpon the earth. So did the ^k *Arians* reioyce, when they had oppressed the innocent ^k *Catholiques*. The ^l *Pope* gaue gifts also. For he gaue full absolution to all that were present at the Councell; and also ^l *Theod. 4. 22.* ^l *Fox Mart. p. 575.* hee gaue another indulgence at the houre of death, to the masters and household. But so as the pardons must bee procured vnder scale, that they may giue gifts one to another.

In ^a this Councell, was no reformation of doctrine and ^a *Gob. 2. 6. cap.* manners. ^b The institution of *Christ* and practise of the Primitive Church in the ministracion of the Sacrament, of both ^b *Caranza.* kinds, was antiquated: yet do they boast of antiquitie. It was ^c *Mass. 10. 19.* decreed, that faith is not to be kept with heretikes and other blaspheemers. This ^d Councell continued three yeere ^d *Geneb. pag. 1059. c. 11. 9.* and a halfe; which the Scriptures call in a propheticall speech, *three dayes and a halfe*. This *Pope Martine* is reported to haue dispensed with a man to marrie his sister. ^e So ^e *Fase. Temp. p. 87. 88.* corrupt were the times, that of them it is said, that *conscience* according to the feare of God, abounding in times past in the Prelates, did by laudable manners and examples, set vp and aduance the Church of *Christ*. In proceffe of time,

Ff 2

abounding

Reioyce: Triumph: Gifts.

Prophets stand on their feete.

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abounding with temporalties, forgetting *conscience*, they trusted vpon *science*, which maketh proud; palliating the holy Scriptures with diuers impostures, not fearing to falsifie the iustice of the Lord, &c. But (O abomination) *con* and *sci*, are raised out of *conscience*, and onely (*entia*) vn sensible creatures, which neither haue knowledge nor conscience, doe gouerne the spouse of *Christ*, &c.

^f *Genb. 1060.* At ^f this time the Turkes recover that which *Tamerlane* had taken from them, remoue their seate into *Greece*, come ouer *Danubium* and get much.

^e *Par. V. p. 381.* When ^e these Martyres were killed by the Councell, the spirit of life comming from God, entred into the witnesses. For first threescore, then fifty & foure of the Nobles of *Boem* wrote to the Councell, by their letters patents; shewing themselves to be wronged in the death and cause of *Hus*; and testified that they would defend the preaching of *the word of God*, with the hazard of their liues, &c. and so fulfill the precept: ^h *Goe out of her my people, &c.*

^h *cap. 18. 4.*

ⁱ 1419.

Eucholcer. Fox

Mat. l. p. 621.

622. &c.

But ⁱ after three propheticall dayes, and a halfe; the three yeeres and a halfe in which the Councell was helde, the nobles, and people of *Boem*, eater into a sure league, and the cause of the witnesses doth againe stand on foote, whereupon the Pope and Princes feare.

The *Boemians* assemble, and celebrate the memorie of *Hus*, and *Prage*, as of great *Martyres* ascended to heauen; and decree the same yeerely to be kept. And because the Pope had thundred, and that with the Princes hee resolved to send armies against them, the *Boemians* chose *Zisca* for their Generall; and so began the *Boemians* warre for *Hus*, &c. which may iustly be compared to a great earthquake. In this emotion, *Zisca* winneth much. ^a The citie of *Prage*, defecting from the Emperor, ioyneth with *Zisca*, and his *Thaborites*, who by stratagems ouercommeth his enemies, and hath the word of God faishfully preached, and the

^a 1410.

Eucholcerus.

Come vp higher.

Earthquake. Reward her feare.

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the Sacraments duely administred publikely. And (that he might execute the commaundement; **reward her as she hath served you, &c.*) he ^b persecuted in hostile manner, the Monkes, their patrones and defenders; punishing those whom they gat; exiling them that fled, pulling downe the Monatteries; and casting downe and burning their idols with fire, ^c where many were slaine.

^d *Sigismund* the Emperor yeilded ground for feare, and shamefully fled, while *Zisca* was marching towards him. ^e *Sigismund* with a new great army, recouering some places by force or surrender; but when *Zisca*, now blinde, rushed vpon him, he fled with *feare and trembling*; many of his nobles were slaine, his cariages lost, and his horsemen drowned vnder the yce. After this, ^f *Zisca*, who eleuen times ioyned battraile with the enemies of the *Hussites*, and overcame them, died of the plague. But after the *Hussites* now calling themselves orphans, still standing for their liues, ^g against the Popes most cruell bulles, and their fierce enemies, ^h the *Misneuses* were ouerthrowne by the *Hussites* in battell. ⁱ The Electors of the Empire, entred *Boem* against the *Hussites* with an armie, which they thought sufficient to overcome all *Boem*. But vpon the rumor that the *Hussites* were coming, ^j so great feare came vpon them, that all that number-some armie of *Almaines* and *English*, before they saw any enemy, tooke themselves to flight, in stead of fighting; as did the tyrant ^k *Maximus* the *Arian*, when he fled from before *Theodosius*. But the enemies of the *Hussites* would not thus rest. For ^l the Cardinal *Iulian*, had the leading of a very great army; with which the Princes secular and spirituall furnished him. When he entred *Boem*, the *Hussites* few in number, were coming against him. But before the enemy came in sight, the whole armie of the Cardinall was *stricken with such a feare*, that they most shamefully fled, leaving the *Hussites* rich with the spoyle. The ^m Cardinall with

^a cap. 18. 6.^b Peuce. 5. f.

169. b.

^c Chro. Chro.^d 1421.^e Bucholcerus.^f 1422.^g 1424.^h Par. V. sp. 389.ⁱ Fox Mart. 2.

625. &c.

^j 1426. Buch.^k 1427. Buch.^l Soc. 5. 14.^m 1431. Peuce.

5. f. 170. Buch.

ⁿ Fox Mart. 2.

633. &c.

Feare.

Glue glorie.

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lamentable oration, sought to stay his armie; but all in vaine. Thus *Boemia*, the *tenib part*, or kingdome of the city of popish policie, fell away. * Pope *Martine* called a Councell, where he appointed for president his Legate *Iulian*, to roote out heresie (meaning the *Hussites*;) but presently the Pope died.

Ann. 1431.

* Genh. 1065.

* Fox Mart. p.
665, 666, &c.

* Genh. 1067.

† Mass. 19. p.
262.* Par. V. p. p.
396.

Engenius the fourth assembled a Councell at *Basil*, for the reformation of the Church, and amendment of the manners of the laytie and Clergie. As also against the *Hussites*.
 † Here the Fathers seemed to make great conscience to provide for the good of the Church. In which course they were confirmed by the hand of God, who visited them with a horrible pestilence. For hereupon came a suddaine feare upon the fathers, yea there was great feare and trembling throughout the whole Councell, which gave glory to God, swearing they would seeke nothing but the onely saluation of Christian people, &c. In this Councell was acknowledged, that the preaching of the Gospell ought to bee free, and faithfull. Sinne ought to be punished. The *Boemians* might receiue the Sacrament of the Supper in both kindes. Throughout the Church apt and meete Ministers ought to be appointed, which might shine in vertue and knowledge to the glory of *Christ*, and healthfull edification of the Christian people. In * this Councell was againe published the booke called *Pragmatica sanctio*, for abridging the Popes authoritie and gaine. † Of which booke it is said, The Pragmaticall sanction was instituted in the Councell of *Constance*, confirmed by the Councell of *Basil*, by *Engenius*, *Nicholaw*, and *Calistus*, to the honour of God, the strengthening of the Church, and the prouision for good schooles. That the ordinary conferrers of dignities might not be defrauded; that those which were ordered, might not be compelled to goe to *Rome*; that the French mony might not serue the *Italians*. † The *Turkes* did send great presents to the

The second woe past.

The third woe anon.

PISGAH EVANGELICA.

the Emperor, now at the Councell with Orators; desirous to conclude an eternall peace. Thither also sent the Emperor of *Constantinople* his Orators; wishing there might be made a perfect vnion. At this Councell *Eugenius* the Pope was deposed; because he laboured to remoue the Councell from thence; and another was chosen in his stead; ^b but *Eugenius* held another Councell at *Florence*. Here the Emperor of *Constantinople*, vpon hope to get aide against the Turkes, receiued the communion of the Church of *Rome*, in the matter of the Popes supremacie, purgatory, confirmation, &c. but not transubstantiation. ^c There presently of a sudden died *Ioseph* the Patriarch of *Constantinople*; trembling and languishing as he was writing an instrument of his consent to the Pope. The *Grecians* returning home, finding the Pope to faile of his promise, dissented againe from the Church of *Rome* more then at the first. ^d *Synderonia* formerly called *Singidunum*, ^e the seate of *Vrsacius* the *Arian* Bishop is taken by the Turkes. ^f The Pope sent *Isidorn*, who againe vnited the *Grecians* to the Pope; who attempting to vnite the *Moscouites* to the Church of *Rome* was miserably slaine by the people. ^g The Turkes now broken by the Christians, make peace; whereto the Christians swear on the *Emangelists*, the Turke on his *Alcoran*. This peace grieued Cardinall *Julian*: wherefore vpon the Popes letters, that no peace was effectuell without his consent, *Julian* absoluech the Princees from their oath, and (that in her might bee found all the blood that is shed) they fought against the Turkes at *Varna*. Where the *Christians* by a miserable slaughter suffered vnspeakeable losse. Here also Cardinall *Julian* dishonorably finished his life.

Nicholaus ^h the fifth kept a *Iubile* at *Rome*, where thousands were killed with horses feete, and very many were drowned. The Emperor of *Constantinople* was scant returned againe, from vniting himselfe and his *Grecians* to the Church.

^b *Geneb.* 1068.^b but *Bucholcerus*.*Ann.* 1438.¹⁴³⁹ *Peucer*.⁵ *f.* 118.^c *Caran.* *f.* 589.^d *Par.* *V* *isp.* *p.*³⁹⁹ *Buchol.**Ann.* 1439.^e *Socrat.* 1. 10.^f *Geneb.* 1069.^g *Buchol.* *Ann.*

1443. 1444.

Anno 1447.^h *Polaseran.*

The second woe past.

The third woe anon.

PISGAH EVANGELICA.

¹ *Peucerus, s.* Church of *Rome* but ¹ *Constantinople* was taken by the *Turkes*
Par. V. s. p. 405. who vsed there more violence then can be exprest with
Ann. 1553. tongue. For partaking of her sinnes they receiue of her plagues.

² *Geneb. 1073.* ² Vpon the ruine of the Empire of *Constantinople*, the know-
 ledge of the *Greeke* tongue is brought and spread all ouer
 the *Latin Europe*, from whence it had exiled 700. yeeres.

³ *Pag. 1071.* ³ About this time was perfected the late inuented laudable
⁴ *Post. Tem. f.* art of printing, ⁴ the art of arts, and science of sciences, a
⁵ *89. b.* treasure of wisdome and knowledge to be desired.

This leaping as it were out of the dennes of darkenes,
 doth enrich and enlighten the world: vertue contained in
 infinit bookes, onely found at *Paris* and *Athens*, knowne
 to very few, was by this art manifested to all nations, and
 kindreds and tongues, and people. Whereupon is fulfilled
 that in the *Proverbs*, wisdome crieth in the streetes. This

⁶ *Buchol. Volat. 22.* ⁶ Pope reuiued humane learning, seeking bookes; giuing
⁷ *Geneb. p. 1071.* stipends to Readers, students, and translators; entertained
 the learned, and spread many learned men abroad in
 diuers places.

⁸ *Buchol. Ann. 1454.* ⁸ *Ladislaus* being crowned King of *Boem*, it was granted
 to euery one, that at his pleasure, he might receiue the sup-
 per of the Lord, vnder one or both kinds. *Podiebrachius*,
 who was next vnto the King, was moued by a parasite, why
 he liked not their religion (of popery) required by the ex-
 ample and authoritie of so many and great Princes, rather
 then the *Hussites*. He answered, we doe those sacrifices,
 which we beleue are pleasing to God; neither is it in our
 owne choyce to beleue what we list. The minde is ouer-
 come with great reasons, &c. I am perswaded of my mi-
 nisters religion. If I follow thy religion, I may perchance
 deceiue men, contrary to my soule; I cannot deceiue God,
 which looketh into the hearts of men, &c.

⁹ *Buchol. Par. V. s. p. 406.* ⁹ *Calistu* the third, in his second yeere, *Mahomet* with a
 150,000. besieged *Belgrade*. *Capistranus*, a Minorite Frier
 stood

The remnant giue

glorie to God.

PISGAH EVANGELICA.

flooded to encourage the Souldiers. But he vsed not any superstitions. For crying out he said, *Iesus looke on vs, be present with thy people, that suffereth for thee; where are thy mercies of old? Come and defend thy people, least they say among the Gentiles, where is now their God, &c.* The Christians got a rich and noble victory. In memory whereof the Pope according to his wonted superstition foolishly instituted the feast of the *transfiguration of Christ*. *Hunniades* who had been a noble victor ouer the Turkes, after this his last battaile, fell sicke; but hee would not haue the Sacrament brought to him (as the superstitious manner was) but commanded himselfe to be carried to the Church, where after the confession of his sinnes, he receiued the *Eucharist, &c.*

Thus much of the two *witneses*, and the things which fell out vpon their death and resurrection.

Thus the remnant giueth glory to God. And now the 1st ^{cap. 11. 14} *cond* woe to the inhabitants of the earth, by the Turkes, &c. seemeth to be past. But the third woe will come anon.

CHAP. XII.

Of the third ^a woe to the inhabitants of the earth by Kings con- ^a *cap. 11. 14*
 uerted to Christ.

WE are now come to speake of the third woe, which shall be inflicted vpon the inhabitants of the earth; namely such which doe rather desire to possesse the earth, then to inherit heauen. And this containeth the abolishing of the kingdome of *Antichrist*; and the victorious reigne and triumph of the word of God. That which is spoken hereof, is comprehended in the doctrine which came abroad, when ^b the *seuenth* Angell blew the trumpet. ^b *cap. 11. 15*
 The summe whereof is manifestly knowne, and evidently
 G g spoken,

PISGAH EVANGELICA.

spoken, by all godly men, as if *there were great voyces in heaven*, expressing their assurance of the things that are to come to passe. And the summe is this, that certainelie it can not be, but the kings will also be conuerted to the Gospell by whose onely and holy administrations *The kingdomes of this world are* (to be) *our Lords, and his Christs, and he shall reigne for euermore*. Hereupon all godly magistrates and ministers, called by the name of the *four and twentie elders*, which make any conscience of their places, as those which *sit before God on their seates*; First, doe humble themselves euen *falling on their faces*, and subiecting themselves to this kind of administration.

^c cap. 11. 16.

Secondly, they doe also leaue the seruice of idols and men, and in their places *worship God*, both with praises, and administration of iustice.

^d cap. 11. 17.

As for their praises, *they do in effect, say, & we giue thee thanks Lord God almightie, which art, and which wast, and which art to come*; euen the same God which art everlasting, for that taking the power out of the hands of mortall, weake, and mutable men, who of long time haue trodden thy sanctuarie vnder foote, *thou hast receined* (the entrance and possession of) *thy great might, and hast obtained thy kingdom*, in due time to bee fully and alone administred by thee.

As for their sincere administration of iustice, they shew that they so regard the faithfull profession of the Gospell, that thereupon, such which rather professed the vanitie of the *Gentiles*, then *Christ*, (euen the *Antichristian* Papists) were ^a *angrie*.

^a cap. 11. 18.

The cause of their anger is, first, that *the time is come of the wrath of God*, to be inflicted vpon whosoever shall deserue it; without respect of persons.

Secondly, because they see that *the time is come of the dead*, which haue been martyred, for the witnes of *Iesus*;

thas

Gods wrath. Seuen Angels.

Saints rewarded.

PISGAH EVANGELICA.

that they should be iudged, whether they died as innocents or not; so that the proceedings against such come to be looked into and examined againe by iustice faithfully, which they are angrie should be knownen.

Thirdly, because that God hath raised vp Christian Kings, that God by them should give rewards vnto his seruants, the prophets, which doe sincerely speake the truth from the Lord; whereas *Antichrist* did tread them under foote. Yea, because the time was come, that he by Princes should give reward also to the Saints, and to them that (in deede) doe feare his name so small and great, whom *Antichrist* exposed to death and confiscation, loading them with reproches, &c.

Fourthly, because the time is come, that God by Princes should utterly destroy them, which destroy the earth, be they Turkes or Papists.

The aduancement of the godly, and destruction of the wicked, according to the exact rule of iustice, in the word of God, being thus drifted by godly Gouvernors; those of the spirit of Saint Iohn, ^b saw another great and marueilous signe ^b cap. 15. 1. in heauen, the Church of God. Namely, that God hath prepared *seuen Angels*, hauing the *seuen last plagues*, which he would inflict vpon his enemies, for, not by men, but by them, euen by a diuine hand, is now to be fulfilled the wrath of God.

Of these plagues, we are to consider the place whence these Angels doe receiue them, and the powring of them forth.

These plagues are deliuered vnto them in the temple; which, after the godly doe put on zeale and thanksgiving, is opened.

Concerning the zeale of the godly, first is declared how the true doctrine of Christian baptism is restored, namely that Christians ought to be vndefiled, and zealous in the cause of Christ. For the lauer of regeneration is now figured

Glasse sea with fire.

Moses song.

PISGAH EVANGELICA.

^a cap. 15. 2.^b Mat. 3. 11.

^a by a *glasse sea mingled with fire*, godly Princes and people, being baptised ^o with the holy Ghost and fire, where-as hitherto they were baptised vnto repentance with patience.

Here therefore stand the *Boemians*, which had gotten the victorie over the beast, the ciuell estate which beareth vp the whore of *Babylon*, and of his image, the Ecclesiasticall policie; and his markes of superstitious ceremonies; and of the number of his name, his armies which he sent against them.

These I say stand constantly, at the *glasse sea, mingled with fire*, continuing sincere and zealous professors; being so farre from being overcome; that contrarily they haue the harpes of God to sing praises vnto their God for their deliuerance from *Antichrist*.

^c cap. 15. 3.

And they being deliuered from the kingdome of *Antichrist*, which spiritually is called *Egypt*, ^c sing the like song, as was that of *Moses* the seruant of God, when he was past the red sea. And they sing also the song in praise of the Lambe, *Iesus Christ*; who had deliuered them from the beast of vn-satiable rapine, &c.

^d cap. 15. 4.

The argument of the song was in effect, *Great and merueilous are thy workes, Lord God almightie, iust and true are thy waies, king of saintes. Who shall not feare thee, O Lorde (and not men) and glorifie thy name, with the contempt of men? For thou onely art holy, and the worlde by the kingdome of Antichrist is filthie, and corrupted. And also, how euer yet Antichrist doe lift vp himselte, and doe fight to maintaine his kingdome, yet, all nations shall forsake Antichrist, and come, and worship before him, that is God almightie, by the conuersion of all Princes to the Gospell.*

^e cap. 15. 5.^f cap. 11. 19.

For prooffe whereof, his iudgements are made manifest to all, that are not wilfully blind, and all godly men doe see, what in the end shall come to passe.

^a After this zeale is found in the people of God, the temple of

The Testimonie opened.

Kingdomes Christs, Thunders.

PISOAH EVANGELICA.

of God, even the temple of the tabernacle of the testimonie, was opened in heauen. For as yet, the ^b temple called the porch, or ^b Mar. ii. 13. vtter court is for the most part troden under foote by the Gen- ^{Act. 3. 7.} tiles. The tabernacle of the testimonie being opened, ^c there ^c cap. 11. 19. was scene in the temple, the arke of the covenant of grace, the doctrine of iustification, being clearly taught; other points being yet in question among many of the Saints.

And hereupon arise great emotions of lightening, and volces, and thunders, and earthquakes, and much haile, by excommunications, and alterations, &c.

The complement.

In ^d the last yeare of Calistus, when foure mightie princes ^d Fox Mart. were dead, *vz. Wenceslaus, Sigismundus, Albertus, & Ladislaus*, ^{1. 695. 696.} who with the assistance of all the Popes in their times, had ^{697.} attempted with all their mights, to extinguish the religion planted by Hus in Boemia; the Lord by the constancie of the Hussites continued the religion. For when Ladislaus the great enemy of the Gospel was dead, as he was providing for his marriage, and for a strong confederacie and assistance against the Hussites, ^e Georgius Podiebracius succeeded him ^e Buch. 1. 1. in the kingdom; who did openly fauour the cause, and publickly professed the religion of Hus; and so the kingdomes are Christs, &c.

Pius the second, ^f his ambition defiled all his vertues. ^f He ^{Ann. 1458.} sent vnto Germanie to extort the Annates, or first fruits, con- ^{Polat. 22.} demned in the Council at Basil. Him Diabarius the Arch- ^{5 Par. 1. 1. 2.} bishop of Mogunze withstood, for the exactions which hee ^{4. 6. 417. 418.} robbed the countrie by, vnder pretext of warre against the ^{6.} Turkes. Wherefore the thundring Pope deprived him. The causes of his deprivation were these. 1. He would not consent to the exaction of a tenth, twentieth, thirtieth. 2. He would not be sworne to the Pope, nor to conuent the Princes Ele-

G g 3

Aors,

Rich Marchants.

Himselfe knoweth his name.

PISOAH EVANGELICA.

ctors, for the affaires of the empire, without the Popes leaue.
 3. He suffered not the Popes Legates at their pleasure to conuent the Clergie. The Pope excommunicated him, who writeth to the Princes of *Germanie* against the Pope, to discharge *Germanie* of these exactions, & to appeale to a Council. Some of the Princes ioyne with him, and write sharply to the Pope; requiring the release of these exactions, (*for shee is fallen, because her marchants were rich*) and complaining of the grievance offered to the Archbishop, (*shee is fallen for making all nations drinke of the wine of the wrath of her fornication.*) The Pope persecuteth the Archbishop also, for aduancing the Empire, and depreessing the Papacie; and because to speake truth against the Pope, is contrarie to the oath of Bishops,^a required by *Alexander* the third. Hereupon^b arise warres (or earthquakes.) But the Princes desisted the ratles of the Popes excommunications, and preuaile in the warre. The Pope excommunicateth and accurseth the Archbishop and his complices, forbidding any to bring them victuals, or armes. Again the Archbishop and his friends forbidde the Papists letters and processess, vnder paine of their heades. *Revvards as shee hath rewarded you,*
^c *Iohannes de Wessalia* listeth up his voice, preacheth against the ciuill authoritie of the Prelates, and teacheth the scripture (*which hath a name that none doth know but it selfe*), must be interpreted by scripture. Hee was also against indulgences, the glosse, &c.^d The Pope also excommunicated *Gregorius Heimberge* doctor of the lawes. Against whom, this *Gregorius* did oppose a vehement writing; in which he equalleth the rest of the Apostles to *Peter*; and prooueth the Pope to be subiect to the Councils, &c. ^e He also excommunicated *Georgius Podiebrachius*, and all *Boem* (but in vaine.) ^f *Fridericus* the third Emperour was besieged, but releued by *Podiebrachius*. This Pope held manythings, which he left in writing; as marriage was to be restored to Priests with more reason

^a Par. V. p. 418

^b Supra 3.
 Thunder.
 Crantz Met. 7.
^c Peucer. 5. f.
 225. &c.

^c Par. V. p. p.
 419. &c.

^d Nichol. anno
 1460.
 Par. V. p. 407.
 &c.

^e Chro. Chro.
^f Par. V. p. p.
 411. 412. &c.

PISGAH EVANGELICA.

reason than it was taken away. He said the striuers were birdes, the Court the field, the Iudges were nets, the Proctors be fowlers, &c. § At this time was a great reformation of *Monasteries*. And note, that often such reformations are read of, but none continued; for in time they returned to their old corruptions. ^a *Cusanus* a learned Cardinal, a thing as rare as a blacke Swan, liued in this time; but held horrible blasphemies of the scriptures: *vz.* that the sense of them is changeable, as please the times, &c. *For the beast and his hoste maketh warre against the word of God, that sit on the horse.*

Paulus the second, ⁱ something like *Licinius* the tyrant, neither learned, nor well conditioned. Hee held ^a it learning enough to write and read; and affirmed that himselfe had all lawes in the cabinet of his own breast; and that at his pleasure he might approoue and abolish the actes of others. In ^b his time all offices and Ecclesiasticall preferments were sold to them that would giue most; and all things were disposed to them that would make money of them: he deuised many of the Cardinals ornaments, and by name ^c their scarlet robes: (*for this beast is scarlet coloured.*) ^d He opened a gap to all vice, as *The mother of Whoredomes, and abominations of the earth.* For ^e he was most notoriously infamous, and exorable for most filthie (*sodomie*) of male strewes, and diuellish artes (or sorcerie) whom afterwards the diuell killed in the arte of sodomie, wringing his necke behind him. ^f He permitted the Cardinals to haue harlots. § Of this time *Platina* (speaking of the lawe which *Ludonicus* the Emperour made to restraîne the pride of the Clergie) crieth out, I would O *Ludonicus*, thou didst liue in our daies. For now the Church doth stand in neede of thy most holy censures. The Ecclesiasticall order is giuen ouer to riot and luxurie (*like a harlot*) that thou mightest behold, not onely men, but horses and beasts, in their scarlet and princely robes (*with which the harlot is arrayed.*) When they goe, there waite before them great troupes.

^g *Faste. Temp.*
^f 39. b.

^h *Hunnus la-*
^{bor. Illiric. cla-}
^{ui Scriptura.}

^{Anno 1468-}
ⁱ *Volat. 22.*
^j *Platina.*

^b *Geneb.*
^c *Caranza.*

^e *Polyd. inuent.*
^f 4. 6.

^g *Volat. 22.*

^h *Penc. 5. 2.*
ⁱ 22. b.

^j *Moris. papat.*
^k *Platina in*

^l *Greg. 4.*

PISOAH EVANGELICA.

troupes of young men, and of the Clergie. Not on asses, as Christ the author of our religion did ride, who was the only example of well living in the world: but on great horses, in their caparisons, as if they triumphed over some enemies lately overcome, &c. ^b He further of this time saith, that this pestilent custome was then, that Priests desired the papacie, &c. not for religion, but to fill the greedines of their sonnes, nephewes, and familiars, &c. ¹ Pardons also in this time were very rife. ² This Pope opened his mouth to blasphemie, and condemned *Georgius Podiebrachius* king of *Boemia* for an hereticke; and ¹ (as if power were given him over every nation) gaue his kingdome to *Matthias* king of *Hungarie*. ² But *Matthias* in seauen yeares warres could not put him out, (for his feete were as pillars of fire.) ³ The Turkes destroyed two Empires, tooke from the Christians twelue kingdomes, and 200. cities (for fornication, sorcerie, &c.) of the remnant. ⁴ The order of the souldiers called the *Milimes Iesu Maria* began.

Sixtus the fourth, ^p a man rather borne for the warres than for religion. ^q For he stirred vp many warres, and when he heard that the Princes made peace, he died for sorrow. He (as the common haude or gather of fornications, &c) erected stewes in *Rome*, of double abhominacion, both males and females, and kept multitudes of harlots for his friends, and followers. ^a And (as *Caligula* laid a tribute vpon harlots) the common harlots paid to him in the yeare, about 40,000 ducates. ^b This community of women did the Church of *Rome* learne either of *Plato* the heathen Philosopher, or else of the *Seythians* and *Goths*, where *Plato* had his example. He ^c reduced the yeare of *Iubile* to 25. yeares, and ^d ordained the feast of the conception of the virgin *Mary*, giuing large indulgences to all those which should be deuoutly present at the solemnitie; and yet ^e the Doctors agree not among themselues, whether the virgin *Mary* were concei-

^p In Ioan. 16.^p Ioly. 8. 1.^q Genes.¹ cap. 13. 7.² Lanquet. Fox.³ Genes. p. 2080⁴ Volat. 22.

Annō 1471.

^p Volat. 12.^q Fox Mart. p.

701.

¹ Mosi. Pap.² Strab. lib. 7.

Geog.

³ Ext. com. de

pas. & remis.

c. 4.

⁴ Ibid. cap. 1.⁵ N. D. Warr.

word.

concei-

Sodom, Whordomes of Gentiles

drunken with blood.

PISGAH EVANGELICA.

conceiued without sinne, vpon which ground the feast was instituted by the Pope. ^f He brought the vse of beades into prayer. ^g In his time the *Spanish* King expelleth the *Mores* and *Iewes* out of *Spaine*; and instituteth the *Spanish inquisition*, whereunto he also subiecteth himselfe. Of the cruell proceedings of the inquisition against the godly, see ^h Fox and ^h Fox. p. 931. other bookes of the *Spanish inquisition*, &c. For by this kinde of crueltie, *the woman is drunken with the blood of the Saints.*

Innocentius the eight ⁱ of a slow wit, and farre from learning (as *Licinius* the tyrant.) He first of any Pope, brought in a new example of making ostentation of his bastards; and violating all ancient discipline, he heaped riches vpon them. He fawned on all, but was friendly to none; and passed his inbred couetousnes with iests and scoffes. He (as ^k *a lover of pleasure more then of God*) ^l adorned the papacy with a pallace; and strongly beautified the house of *Solace* called *Bellvedere*. He ^m annexed the Knights of the order of Saint *Sepulchre*, to the Knights of Saint *Iohn*; with a red, and double crosse. ⁿ The *Turkes* abolished the government of the *Paleologi*, and *Venetians*, in *Peloponessus*, *Lesbos*, *Eubua*, and *Lemnos*. The *Spaniards* finde the land of *Guinea*, and many other Iles. ^o *Iohannes Langlois*, at *Paris* strooke the host and wine out of the Priests hand, and stamped on them; denying any reall presence to be in the Sacrament, for which he was burned. The diuels possessed the Monastery of the Nunnes *Querfensium*, in a most strange manner. ^p Very many Martyres suffer. About this time died *Laurentius Medicus* Duke of *Florence*; who in *Italy* much holpe to restore tongues and arts; from whence they spread into *Germany*. By this instauration of learning, the whole world in a manner began to be renewed (as with a first resurrection) and to be encreased, and enriched with (this kinde of) wealth. The *Boemian Hussites* in token that their

Hh

glass

Fox.

Genes. pag.

1084. 1028.

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Held of diuels.

Seuen Angels out of the temple.

PISGAH EVANGELICA.

glassie sea was mingled with fire, doe rise and endanger *Mathias* the King, their enemy and persecutor; enforcing him to flie; they kill the Senate, and pull downe Monasteries.

^d cap. 11. 15. Thus Kings begin to receiue the Gospell, by whom ^d *the*
18. 19. & 15. 8. *kingdomes of this world are the Lords, and his Christs.* And
thus *the temple*, the profession of the Gospell against *Antichrist*, is open in *heaven*, the Church: notwithstanding *the Gentiles*, the Papists be angry.

CHAP. XIII.

Of the seuen last plagues, by which the wrath of God is fulfilled, upon the inhabitants of the earth.



O mightily hath the power of God appeared, as that he hath kept the temple open, and continued the preaching of the Gospell; notwithstanding all oppositions of enemies.

And now that his iudgements might be made manifest according to *the word of God*, he sendeth out his plagues, to the ^a consuming of *the man of sinne*, in this third woe. In the prophetic of pouring out of ^b *the plagues*, by which is fulfilled *the wrath of God*, first is declared how they are prepared, and secondly how they are executed.

Concerning the preparation, it is said, that the persons who are provided to execute them, are ^c *the seuen Angels*; the instruments of these punishments, being mightie, more then humane. The place whence they came, is out of *the temple*, ^d whence the Lord doth send his blessings, and plagues.

They are ^e *clothed in pure and bright linnen*, in token of their ^a most righteous and holy proceedings. And lastly
they

^a 2. Thes. 2.^b cap. 15. 1.^a 6.^d Psal. 76. 13.
8. 9.^e cap. 15. 6.^a cap. 19. 8.

Cherubine giueſh Phials.

Powre out Phials of Gods wrath.

PISGAM EVANGELICA.

they haue ^b their breasts girded with golden girdles; to ſignifie ^b cap. 15. 6.
their ^c expedition with great honour. ^c Luk. 12. 35.

And what they muſt doe is committed vnto them. For ^d cap. 15. 7.
one of the ^d foure beaſts or Cherubines, which beareth vp the
throne of God, gaue vnto the ſeuē Angels, ſeuē golden
Phials, or Cenſors, full ^e of the hot burning coles, of the wrath
of God, which liueth for euermore, as Alpha and Omega; in
whom is no variablenes nor changing. ^e Exod. 10. 2.

And by their miniſterie, *the temple*, the profeſſion of the
Goſpell, is as truly ſanctified, as was the ^f tabernacle which ^f Exod. 40. 34.
Moses made; or the ^g temple which Salomon built, when it
was filled full of ſmoke of the glory of God, and of his power;
which there was in Sacrament and Type, but here is in
deede, and truth. And as there, Moses nor the Priests were
able to enter into the tabernacle of the congregation, be-
cauſe of the cloude; ſo here the luſter of the glory of God
doth keepe men ^h that none can enter into the temple, till the
ſeuē plagues of the ſeuē Angels be fulfilled. ^h cap. 15. 8.
^g 1. King 8. 10.
^h 11.
^h 11.
^h 11.

All things being thus prepared, now followeth the effu-
ſion of thoſe plagues.

In the prophetic whereof, firſt is ſet downe the ſpeciall
vocation of theſe Angels to the effuſion, and then their
powring of them out.

Their vocation is from the Church; the godly which doe
ſincerely profeſſe the Goſpell newly reſtored; and becauſe
of the manifold and grieuous perſecutions they crie for,
and daily threaten vengeance vpon all their *Antichriſtian*
foes.

For therefore it is ſaid, that *then I Iohn*, and thoſe of my
ſpirit ⁱ heard a great voyce, of ſuch which ſuffered affliction, ⁱ cap. 16. 1.
and vnderſtoode the word of God, crying *out of the temple*,
where they worſhipped God, *and ſaying to the ſeuē Angels*,
which are the executioners of Gods wrath: *Goe your wayes,*
and powre out the Phials of the wrath of God, vpon ſuch Anti-

Hh 2

chriſtian

A voice out of the Temple:

Powre out Phials of wrath.

PISGAM EVANGELICA.

christian enemies, as labour to possesse the earth, rather than heauen.

^k cap. 16. 1. 3. 4
2. 10. 12. 17.

The particular plagues are seuen; ^k First, Sores: secondly, death by sea: thirdly, death by land, or rivers: fourthly, heats of the sunne: fifthly, the obscuring of the throne and kingdome of the beast: sixthly, inuasion and slaughter by the kings of the east: seventhly, the declaration of the truth, and proceeding accordingly by prayer, destruction, &c.

^a cap. 11. 18.
& cap. 16. 9. 10
21.

The manner of the opposition of the beast; is, ^a that the gentiles be angrie, gnaw their tongues for sorrow, blasphemies; &c. but cannot mend themselves.

The special plagues shall be shewed in their proper places, when their execution beginneth to be accomplished.

The complement.

Anno 1492.

^b Guicciard.

lib. 1.

^c Fomius hist.

sui tem. lib. 1.

^d Crantz Met.

lib. 12. 1. p. 814

^e f. 162. b. in

Pio 3.

^f Guicc. 2. p.

22.

Alexander the sixth ^b entering his papacie, ^c the world was quiet, and not beaten with any tempests of warres. Especially *Italy* enioyed the best peace, that euer it did, from the time of *Augustus*, in any mans memorie. ^d Diuers men were in great expectation, what would bee the successe of things; euen many that followed the Pope, as ^e *Volateran* &c. But the godly foresaw the vengeance to come. For, besides others elsewhere, ^f *Sananorola* (a man continually exercised, for many yeares, in the publicke preaching of Gods word), at these times, when there was in *Italy* no other appearance, in mans reason, then of common tranquillitie, would in his sermons prophecy of the comming of forreigne armies, with so great astonishment of men, that neither walles, nor camps could withould them from comming to heare him. ^h He held and preached iustification by faith, (*for the arke of the conenant is seene*) and also threatned *Italy* with the wrath and indignation of God; and prophesied before vnto them, that the land should be ouerthrowne, for the pride,

and

^h Fox Mart. p.
796.

Powre out Phials.

Marchandise and soares.

PISGAH EVANGELICA.

and wickednesse of the people, and for the vntruth and falshood of the Clergie, which God would not leaue vntreuged.
 1 That *Italy* was to be purged with the whipes of God, for ^{1 Par. V^{ss}p. 437} the manifolde sinnes of the Princes, both Ecclesiasticall, and secular; (and so bid the *Angels* powre out ^f their Phials.) For, besides the sinnes of other Princes, the Pope *Alexander* the sixth was ² a man of too high a witte, and that alwaies ^{2 Jonius. lib. 2} craftily liberrall was elected for his bribes, when better men were put by: For ³ he bought, by the consent, and know- ^{3 Guice. 1.p.4.} ledge of euery one, partly for money, and partly with promises of offices and dignities, many voices of the Cardinals: who reiecting the instruction of the Gospel, were not ashamed to passe to him by sale, an authoritie & power, to make *Marchandise of the holy treasures*. But hee was cruellie vn- ^{b Volat. 22.} gratefull to the Cardinals that elected him. Hee chiefly sought by the example of *Innocent*, to aduance his bastards, but with farre greater honours. He ^c approued the order of ^{c Moris papatu.} the stewes in *Paris*, which was instituted by a Minorit: and ^d p.95.
 4 himself liued incestuousslie with *Lucrece* his bastard daughter, who was likewise common to her two bastard brethren. And as ^e he defiled the Papacie with diuerse corruptions, so ^{e Jonius lib. 1.} he greatly troubled the ciuill estate of the *Italian* affaires. And here is powred out the first Phiall.

The first Phiall.

^f The first Angell therefore, according to the commination ^{f cap. 16. 2.} which came out of the Temple, went forth, and powred out his Phiall, vpon the men that fought only the possession of the earth. The effect whereof is, ^g there fell a ^g noysome, and a grie- ^{g Deut. 28: 35.} uous sore, vpon the men which had the marke of the beast, being as superstitious as any of the Gentiles, and vpon them that worshipped his image, the Pope, the very image of the heathen ciuill Monarchie. And here is no mention of the number of

Hb 3

his.

Marchandise.

Noy some soares on the Marked.

PISOAH EVANGELICA.

his name, because these, vpon whom the plague first fell, were not souldiers to the vse of the Papacie, but went to gaine the countreies to their owne subiection.

The complement.

Ionius. l. p. 66

Charles the eighth & king of France, made an expedition into Italie, to get Naples. At Asta in Italy, Ludowick Sforce, the regent of Millan, met him, bringing with him his wife, and the choicest women of that countrie; knowing the young King to be delighted with such. There fell vpon him a vehement sicknes, of sores, and paines, which noisomely afflicted his face and armes. After his sicknes recured, he^h marcheth to Rome with great pompe, vpon his vowe, to visit the temples at Rome, and to worship the altars of Peter and Paul, for his health and felicitie, (and so hee hath the mark of the beast). As also, humbly to adore the Pope which (being the image of the beast) held the highest dignitie of pietie and religion, (falsly so called.) Wherefore when he came to the Vatican, the king cast himselfe downe, and worshipped the Pope, (the image of the beast:) And then the whole multitude of nobles and Captaines kissed the Popes feete (as the Romans were wont to kisse the feete of Caligula) and his feete were adorned with golden crosses (the mark of the beast.)

h 2, 89. & c. 94. 86.

*a Geneb. p. 1093
Vigo Chir. l. 5.*

*b Fernel, de
Mor. Gal. cap. 2*

c Volat. & alij.

Commung therefore to ^a Naples, the same sicknes appeared throughout all Italy, filling both the bodie with loathsome sores, and the bones with intolerable paines, ^b which both the Physicians and Diuines did hold to bee the hand of God. From hence it spread into France, Spaine, Germany &c. ^c The Pope onely mindeth how to make his sonne Cesar, late Cardinall, the greatest Prince in Italy. To this purpose, while Cesar tyrannised abroad, the Pope by all possible meanes, euen by the sale of all things, and leauing Rome &c, a very slaughter-house for his sonnes robbers, night and day; sought to sup-
plie

PISOAH EVANGELICA.

plie the wants of his sonne. In this Popes time were powdered out also the second, and third Phials.

The second Phiall.

Vnto the *plague of sores*, is added the second plague of *effusion of blood, by sea*, which is contained in the second Phial, when it is said, ^d *And the second Angell poured out his Phial, vpon the sea, and it became as the blood of a dead man, and euery living thing died in the sea.* That is, such a curse of God fell vpon the sea, that there were horrible slaughters made. For partly the discouersers at sea, doe bring a plague vpon it, by committing many bloudie cruelties; and no blessing thither, how euer they pretend the blessing of the spreading of the Gospell, which by their crueltie is detested. And partly many battels are now fought at sea, while one Prince warreth vpon another, to the great losse of both sides, and death of all sorts. ^a cap. 16. 3.

The third Phiall.

Yet is not the hand of the Lord shortned, but is stretched out still. For the Lord encreaseth the two former plagues with a third; which is, much effusion of blood at land, so that the riuers and fountaines are dyed with the blood of the slaine. Wherefore it is said, ^a *And the third Angell poured out his Phial vpon the riuers and fountaines of waters, and they became blood.* ^a cap. 16. 4.

Here vpon are sung praises to the Lord, by the Angell, even him, whose ministrie was iust and holy; by the water, to bring vengeance on the wicked, which as it were, doth say, ^b *Lord, thou art iust, which art, and which wast; and holy, because thou hast indged these things.* ^c For this vengeance is powdered vpon them, that shed the blood of the Saints, and Prophets, ^b cap. 16. 5. ^c cap. 16. 6.

Blood to drinke.

Warres at sea, and rivers.

PISOAH EVANGELICA.

phets, by martyrdome, and therefore hast thou given them bloud to drinke, by casting them into the sea, and rivers, all steined with blood, for they are worthis, to shed and drinke one anothers blood that haue delighted to drinke the blood of thy Martyrs.

^d cap. 16. 7.

Vnto the praises of the Angell, the Saints agree, as *Saint John saith*, ^d And I heard another, out of the Sanctuary, where the word is preached, say, even so Lord God almighty, true and righteous are thy iudgements.

The complements.

^e Iouius lib. 1.
p. 1.

Vpon ^e the comming of *Charles the French King*, the warres began in *Italy*, which did not only trouble all *Europe*; but the farre distant places of *Asia*, and *Affrica*, with the ouerthrow of the Empires of many famous nations. Yea and the same fatall pestilence of warre did ouerspread whotsouer land is washed with the ocean sea. ^f *Alexander* the Pope, by his Bull, constituted the King and Quene of *Spain* the lawfull Lords of the *West India*: ^g In which countries their discouerers, as a plague powred on the sea, committed incredible, and most barbarous murders, &c. For which the kings and people there detested their religion; and they also found much shipwrack and losse at sea. The *Portugals* also went into the *East Indies*, where they committed many cruelties.

^h Genesb.
Ann. 1494.
ⁱ Nouus orbis
manig. Columb.
cap. 100.

Ann. 1495.

^h Peuce. 5. f.

249.

Ann. 1497.

ⁱ Nouus orb.

Genesb.

Ann. 1497.

^k Fox Mart. p.

706.

Guice. p. 185.

Charles ^h the French King, with triumph entred *Naples* (where the noysome sores did spread abroad) and returning home he overcame the *Venetians*, at the river *Tarrus*, with a bloudie battaile (That they might haue bloud to drinke.) ⁱ *Americus* discouereth, and nameth *America*, the fourth part of the world. ^k *Ierom Sananorola* was burned, who had preached, notwithstanding he was excommunicated by the Pope; he maintained iustification by faith, he taught nothing but the

Bloud shed

at sea and riuers, or land.

PISGAR EVANGELICA.

the word of God, and was esteemed a Prophet. &c.

The same yeere, *Maximilian* the Emperor, made warre ^a *Penc. & f. 152.* with the *Heluetians*, in which were consumed about 200, *Par Vrs. p.* 000. men. ^b *Pinzenius* in his discouery had a sharpe and ^c *437. 438.* bloudie fight with the *Barbarians* at a *Riuer*. ^d *Charles* the fifth was borne, the yeare 1500. At whose baptising the ^e *No. Orb. cap.* Princes gaue iewels of Gold and silver and precious stones; ^f *102.* but the Abbots gaue the old and new Testament, with this in- ^g *1500.* scription, *Search the scriptures.* ^h *Alphonius* a discouerer, at a ⁱ *Xpu. Orb. c.* *Riuer, at sea*, was driuen back by an army of *Barbarians*; and ^j *110.* at sea had a fight with *Canibals*. ^k The *Turkes* get *Medona*, ^l *Bucholcerus.* in *Peloponessus* neere the sea; where they kill all, and burne ^m *1501.* much. ⁿ *Aluarius* discouered *Brasilia*. ^o There was a great ^p *Geneb. 1091.* pestilence in *London*. The *French* armie is ouerthrowne at ^q *Languet.* *Mitelenia* in the ile of *Lesbos*. ^r The *Vniuersitie* of *Wittenberge* ^s *Buchol.* was erected with solemne rites. ^t A great pestilence is in ^u *Par. Vrs. p. 438* *Germany*. ^v A Iewe made many Iewes beleue that he was ^w *Geneb. 1094.* that true Christ which they looked for. ^x At *Spres* the peo- ^y *Par Vrs. 438.* ple affect libertie. *Alexander* is poysoned by error of a wa- ^z *Et alij. Ann.* ter, that gaue him that poyson that the Popes sonne had ^{aa} *1503.* prouided for others.

Julius the second, ^{ab} a man more abominable then any ^{ac} *Fox Mart.* of his fellowes: ^{ad} more famous for his warres then for his ^{ae} *p. 710.* papacie, ^{af} giuen onely to warres. ^{ag} By his meanes, in seuen ^{ah} *Geneb.* yeeres, 200,000. *Christians* were destroyed; he cast Saint ^{ai} *Languet.* *Peters* keyes into *Tibur*, and said, he would take *Pauls* ^{aj} *Fox & c. alij.* sword. He ^{ak} conspired with the Emperor, the *French* and ^{al} *p. 710.* *Spanish* Kings, and the Duke of *Ferrara* against the *Venetians*, ^{am} whom they spoyled of all Empire by land, and the ^{an} *Geneb. 1097.* *Turkes* tooke from them many isles by sea. The Pope and *French* King, fight one against another, with doubtfull suc-
cesse. ^{ao} *Ferdinandus* sent a nauie from *Spaine* into *Italy*; which chased, slew, and vanquished the *Frenchmen* out of ^{ap} *Languet.* *Naples*. ^{aq} *Lapidanus* taught the *Hebrew* tongue in *Paris*, ^{ar} *Geneb. pag.* ^{as} *1097. 1098.*

PISGAH EVANGELICA.

Renchulinus in *Germany*, *Galatinus* in *Italy*, and now it began to spread among *Christians*. The *Hebrew Bible*, called the *editio complutensis*; with the *Chaldie*, *Greeke*, and *Latin* translations, was printed by the meanes of the Archbishop of *Toletum*. (Thus the word of God rideth forward.) ^a The Em-

^a Peuce. 5.f.

253.

^a Nouns Orb.

^b Peuce. 5.f.

259.

^a Lanquet. Ann.

1507.

peror beginneth his warres in *Bauaria*, in which were very many excellent men imprisoned, killed and burned. ^a *Cad-*
mustium discouereth new countries. ^b The Duke of *Gelders*
afflicteth the *Brabanders* against his oath; the *Brabanders*
suffer great losse, and many of them are killed. ^c There be-
gan a long and cruell warre betweene the Emperor and
the *Venetians*, in which were fought many bloody battailes,
and diuers mutations chanced thereupon. Thou hast giuen
them bloud to drinke. The *French* King ouercommeth the *Ve-*

^a Genes. 1099.

^c Mass. 20.p.

271.

netians. ^d There was a Councell held in *France*, either to pro-
uoke the Pope to peace, or to appeale to a generall Coun-
cell. ^e In that Councell were proposed, and concluded these
propositions. First, it is not lawfull for the Pope to make
warre against any Prince, without iust cause. Secondly, the
Prince in defending his right against the Pope, may inuade
the Pope, assaying him, and subduce himselfe from his obe-
dience. Thirdly, the Pragmaticall sanction, is to be kept

^a Peuce. 5.f. 256 throughout all *France*. Fourthly, no care is to be taken for
the Popes vniust censures, if he happen to thunder. ^a The
Pope enraged with the report of the losse of *Banonia*, stirred
vp all *Europe* to armes, and excommunicated the *French*
King; but the King despised his excommunication, and
retorted the curse vpon the Pope, &c. ^f The *French* armie
ouerthrow the *Venetians*, at the riuier *Atlasis*, slew the garison
of the *Venetians* at *Brixia*, and tooke it, fought with the
Popes armie at *Rauenna*, where the Popes forces were ouer-

ⁱ Peuce. 5.f. 257

^z Lanquet. Au.

1512.

^b Mass. 20.p.

271.

throwen, and of them 16,000. were lost. *Henry* ⁸ the eight
King of *England* sent an armie of 13,000. into *Spaine*, and a
nauie to sea. ^h Of this Pope *Massani* hath this Epitaph.

GENNA

PISOAN EVANGELICA.

*Genua cui patrem, genetricem Gracia, partum
Pontus, & unda dedit, num bonus esse potest?
Fallaces ligures, & mendax Gracia, Ponto
Nulla fides, in te singula solus habes.*

Leo the tenth, ¹ in his first yeare was a great fight at sea, *Ann. 1513.*
betweene the French and the English, and many perished ^{Mass. 20. p. 271}
on both sides. ² There was also fought a cruell and bloodie ^{Peuc. 5. f.}
battell betweene the Emperour and the Venetians at the ri- ^{255. b.}
uer *Babilion*, where the Venetians lost 9000. men, some
were cast headlong into the riuer (*that they might have blood
to drinke*) others were scattered, beaten, and killed. ³ The Po- ^{Peuc. 5. f. 261}
lonians overcame and slue about 40,000. Moscovites at the ^{b.}
riuer *Boristhenes*. ⁴ The Cardinall of *Strigonium* mooueth ^{259. b. & c.}
the people to take the crosse, and to warre vpon the *Turkes*.
The people following in great multitudes, robbed & tooke
townes, and fields, and tormented the Nobles, and Clergie,
to the great horror of all; these were overcome at the riuer
Tamesus. ⁵ A great, cruell, bloodie, and long battell was ^{258. a.}
fought at *Millaine*, where the French overcame the *Helue-*
tians; so that of 25,000. not halfe remained. ⁶ Leo holding ^{Par. V. sp. p.}
the Lateran Councell, *Picus* Earle of *Mirandula* made an ^{446.}
Oration vnto the Pope and Councell, that lawes should bee
made and kept against lust and couetousnesse; for vertue and
godlinesse complaining that vice was honoured for vertue,
and vertue was counted vice. He terrified the Pope with the
example of *Eli*, whom God most grieuously punished, be-
cause hee corrected not his sonnes; requiring sincere disci-
pline for the carefull studie of both the testaments. ⁷ *Eraf-* ^{447.}
mus publisheth the new testament in Greeke and Latine.
Thus the *hostes* that are in *heauen* follow the word of God. For
contempt whereof is powred out the fourth Phiall.

The fourth Phiall.

Now vnto the former three plagues, is the fourth added.

Fallen for riches.

Shée is fallen for marchandise.

PISGAR EVANGELICA.

f cap. 16. 8.

g 9.

And is that the fourth Angell poured out his Phiall on the Sunne, and it was given to him to torment men with heate, as of fire. Hereupon many times men boyled in great heate, by the distemper of the Sunne and aire and fierie meteors. Howbeit they stil blasphemed the name of god, which hath pow-
er over these plagues, to send them vpon the wicked. And they repented not to giue him glorie, but continued in their wicked-
nesse, to the dishonour of God, and magnifying of them-
selues.

The Complement.

h Orig. prefat.

Ephem.

i Mass. 20. p.

274.

a Miss. 20. p.

273. cum

Guice, 13. p.

772.

This sommer was exceeding much burning and drie, in which many riuers were dried vp. i And fierie hostes were seene throughout Italie to fight in the aire. (Howbeit, these signes wrought no repentance.)² For the French king, vpon reconciliation betweene the Pope and him, receiued a *subi-
le* to be published through France. Yea the Pope abused too licentiously the authoritie of the *Apostolicks* see, to draw mo-
ney from men. For he disperfed throughout the world, with-
out distinction of places or times, most ample indulgences with power to deliuer soules out of purgatorie. Which mo-
ney was so impudently demanded, that the Commissioners perswaded the people, that whosoever would giue ten shil-
lings, should deliuer the soule for which he gaue it out of purgatorie. (*Hereby blaspheming God, who teacheth vs, * to
know that we are not redeemed with corruptible things, as siluer
& gold.*) But if it were lesse than ten shillings, it would profit nothing. Yet were many of the Popes Ministers detected, selling for a small price, or set vpon a game at tables in a tauerne, the power to redeeme mens soules out of purga-
torie. The money^b (though the shadow were to make warre vpon the Turke) was notoriously knowne not to be paid to the Pope, or the Apostolike chamber; but was transferred indirectly to satisfie the infinite couetousnes of *Magdalen*
the

* 1. Pet. 1. 18.

b Mass. ibid. 8.
Gench.

Fallen for riches.

Shee is fallen for marchandise.

PISGAH EVANGELICA.

the Popes sister, a fraile woman. This gaine displeased the holy sonnes of the Church. And vnder this occasion, *Luther*, (*that followed the word of God*) began to preach against indulgences, and to reprehend the authoritie of the Pope. (And thus is fulfilled the scripture, *She is fallen, she is fallen*, ^c cap. 18. 2. 3. *for the Marchants of the earth were made rich, &c.*) ^d For ^e *Bacbol. ex Surio.* hence began that great alteration of religion, which followed, which many amongst the Papists did foresee, whereof one *Hiltemius* is reported to haue assigned the yeere: So did *Dante*. But especially *Iohn hus*, and *Ierom of Prague*. ^e *Elias Lemita*, a Iew, publisheth his *Hebrue Grāmar*, to the great benefit of *Christians*. ^e *Gentib. p. uog*

Luther ^f writeth to the Pope of indulgences, complaining that the pardon-preachers, to the scandall, and mockerie of the Ecclesiasticall power, (*and blasphemie of God*) did write and preach with insatiable couetousnesse, the like whereof was neuer heard of before, requiring the confessors by oth to enioyne them that confesse to them, to buy their pardons; terrifying all men with the name of the Pope; threatning fire and the reproch of heresie to them that refused to buie their pardons. He shewed that with his schedule of articles which he had set vp, he onely purposed to prouoke the learned to disputations. That it seemed miraculous to him, that his propositions were so soone gone abroad, (*as vpon a white horse posted*) in all the earth. That against his will he made himself so publike; & that he could not recall his propositions. ^a Hee also answered a dialogue ^a *Par. Vesp. p.* of *Siluester Pierius*, teaching that ^b *All things are to be tried*; ^a 448. ^c *an Angell must teach no other doctrine. Fathers may erre*; ^e *1. Thess. 5. Galat. 1.* and concludeth thus, *Let opinions remaine opinions, and no burthen to the Church. Opinions may not be equall to scripture.* Let the diuines be ashamed of these, and such like speeches, which they bolt out: *Thus would I speak in schooles, but yet, (doe not tel any bodie) it cannot be prooued by scripture, &c.* *Luther*, be-

White horse of the word of God.

Come out of her.

PISGAH EVANGELICA.

⁹ *Par. Vrs. p.* fore the Legate, a Cardinal ^d iustificeth his doctrine. Where-
 449. fore the Pope citeth *Luther* to *Rome*, and commandeth the
 Princes, to deliuer him prisoner to the Legate; excommuni-
 cating, and accursing all Princes, and interdicting their
 landes, which would not bee assistant; excepting none but
 the Emperour; and giuing plenarie indulgences to them
 that obeyed. ^e *Luther* appealeth from the Pope not well in-
 formed, to the Pope to be better informed; and after that,
^e *Mass. 10. p.* to a general Councell. ^f *Cortesius* discovereth to the south.
 273. By ^g *Luthers* bookes, and sermons, when godly men in mo-
^g *Pen. 5. f. 166.* nasteries did heare, that idols were to be fled from, they (*ac-*
^h *b.* *cording to the commaundement, Come out of her my people,*
^h *cap. 18. 4.* *and be not partakers of her sinnes*) &c, began to depart from
 that wicked seruitude; and so were the monasteries left
ⁱ *Par. Vrs. 150.* emptie. ⁱ There was a disputation of the Popes authoritie
^o *c.* &c, at *Lipsia*. *Luther* auoucheth his articles which were
^o *Anno 1520.* condemned by the Popes *bull*; and wrote against the three
^o *454-455.* fortifications of poperie; which are, 1. *The civill Magistrate*
hath no power over the spirituall, but the spirituall Magistrate
hath power over the civill. 2. If they be vrged with scripture,
 they say, *None can expound the scripture but the Pope &c.* 3. If
 they be vrged with a Councell, *they saigne, that none can call*
a Councell but the Pope &c. *Erasmus* writeth to the Arch-
 bishop of *Mogunce*, of *Luthers* cause, saying, that the
 Monkes and Diuines doe condemne the things in *Luthers*
 bookes for heresie, which in the bookes of *Bernard* and
Augustine, are read as true and godly &c. They
 were heretofore heretikes, that dissented from the *Euan-*
gelists, and from the Articles of faith, &c. Now if any
 dissent from *Thomas*, hee is an heretike. Whatsoever plea-
 seth them not, what they vnderstand nor, is heresie; to
 vnderstand *Greeke*, to speake good *Latine* is heresie with
 them. The ^{*} diuines of *Louane* and *Colen*, doe adiudge ma-
 ny of *Luthers* bookes to the fire, to be burned, which the
 same

^{*} *Buchol. Ann.*
 1520.
Genes. 1106.

Reward her.

The beasts throne obscured.

PISOAH EVANGELICA.

same yeere, by the commundement of the Pope, and Charles the Emperour, was done in Germany. ^a Luther, at ^a Mass. 10. p. Wittenberge, openly burneth the Popes lawes, the decretals ²⁷³ and decrees, with the Popes bull; saying, ^b I haue done to ^b cap. 18. 6. them as they haue done to me (rewarding her, as she hath rewarded me). ^c Luther, among other bookes which hee publish- ^c Buchol. &c. ed, wrote an exhortation to the nobilitie of Germany, of the reformation of the Christian affaires. Luther answereth be- fore the Emperour at Wormes, where the Emperour proscribed him. ^d This yeere began that long and bloudie warre, ^d Genes. 1110. betwene Charles the Emperour, and Francis the French King (both Papiſts) and this lasted 38. yeres (Thou • Lord ^e cap. 16. 5. 6. hast giuen them blood to drinke, because they killed thy Saints.) Genes. p. 1110. ^f Ignatius Layolo, a Spaniards, began the order of the fellow- ^f Par. Vrs p. ship of Iesus; and Luthers bookes are burned at Antwerpe, 457. and Gant; Pope Leo died, as it was thought by poison. And now is powred forth the fifth Phiall.

The fifth Phiall.

Henceforth, to the former foure Plagues, the fifth Angell powreth out the plague which he was to inflict.

^g And the fifth Angell powred out his Phiall vpon the throne of the beast, that popish Antichrist, and the wonted glorious ^g cap. 16. 10. administration of his kingdome waxed darke and obscured, being regarded euery day lesse then other. Wherefore the Gentiles, the Papiſts, are angrie, and gnaw their tongues for sorrow and grieve. Yea whereas the Lord plagued them also by the other Phials, ^a they blasphemed the God of heauen for ^a cap. 16. 11. their paines, and for their plague sores, and repented not of their ^h 1321. workes, but became as cruell, proud, couetous, and euery way as wicked as before; though they saw their sinnes.

The Complement.

When ^b the Emperour had proscribed Luther, ^c Fridericus ^b Bucholce, ^c Sleislaw. 1. f. the 18. a.

Kingdome obscured.

Wine of wrath.

PISGAH EVANGELICA.

the Elector of Saxonie consulted with *Erasmus* about the doctrine of *Luther*; and (standing at the glassie sea, mingled with fire) protested to despise all dangers for the truth. Being satisfied by *Erasmus* that *Luther* had the truth, hee committed *Luther* to certain Nobles, whom he trusted to bring him safe to a castle, where he might be vnknowne.^d *Thus was the kingdome of the popish beast obscured.* Here *Luther* wrot many bookes, and calleth the place his Patmos, or wilderness; so that in him *S. Iohn* doth preach againe.

^d cap. 16. 10.^e cap. 10. 11.

Ann. 1522.

^f Par. V. sp. p.

458.

^g Lanquet. ann.

1522.

Lanquet anno

1523.

^h Buchol. anno

1523.

ⁱ Paral. V. sp. p.

459.

^a Buchol. cern.

Adrian^f the sixth, (acknowledging the faults of his time) attempteth reformation at Rome. ^g Hee sent his letters to the Councell at *Argentine*, charging them to see that none of *Luthers* bookes were printed, and that they which were already printed, should bee burned. Hee also by his Bull required *Fridericke* the Elector of Saxonie to maintaine the Church of Rome; and by his Legate hee commanded the Princes of Germanie, assembled at *Norimberge*, to proceed against *Luther* and his fellowes, as against men already heard and condemned. Howbeit (because the *Phial* was poured on the throne of the beast, his kingdome and absolute commandement waxed obscure.) For the Princes deferre the cause of *Luther* to a generall Councell, and propose an hundred grievances, which Germany did suffer by the Sea of Rome, and their Ecclesiasticall persons, requiring to bee eased in these things. The ^h Pope appointed his Legate, freely to confesse before the States of the Empire, in this manner. ⁱ We know that in this holy seate, now some certaine yeares, there haue beene many abominable things, abuse in matters diuine, superfluities of traditions, and that at last all things haue fallen to bee worse. Neither is there any manuaile, that infirmities is deriued from the head to the members, from the Popes to inferiour prelates. We all, that is prelates and Ecclesiasticall persons, haue declined, euery man into his owne waies, nor now of long, was there any that did any good. ^a He was also very liberall, in promising the

BlaspHEME for paines.

The kingdoms the Lords.

PISOAH EVANGELICA.

the Princes that things should be amended. (The better to bring the Pope to make conscience to reforme with speed) ^b there arose a great plague in Rome, in which their died an hundred thousand; many corpes were seene in the streetes, ^b *Jonius lib. 21. p. 19. Par. V. p. 460.* it seemed the citie would haue beene wasted in fewe daies. (But they were so farre from repenting, to gine God the glorie, that by the fauour of the people, a Greeke, one Demetrius a Magician, vnderooke for 4000. ducates, to staie the pestilence: *(whereby they blasphemed the God of beauen for their paines.)* For he by enchantment tamed a wilde bull, causing the bull to digge a well; promising that whosoever dranke of that water should be free from the pestilence. Then cut he off halfe one of his hornes, and with a sinall thread tied about the other horne of the bull, lead him at his pleasure; and *(to the blasphemie of the name of God)* sacrificed him at the Amphitheatre, to pacifie the God of the pestilence. Also ^c *Mil. Lanquet.* laine was afflicted with such a pestilence, that it consumed 50,000. in fower moneths. ^d *Christiernus* king of Denmarke, ^d *Geneb. p. 114.* defecteth from the Church of Rome, *(for the kingdoms are the Lords.)* ^e The Duke of Saxonie by the aduice of the Students of *Wittenberge*, abrogateth the masse. *Zwinglius* writeth to the whole nation of the *Heluetians* not to hinder the course of the Gospel. ^f The Turke taking aduantage of the dissention that was among the Christian Princes, (which by reason of the second and third Phiall were great and bloodie) besiegeth *Rhodes* with 200,000. souldiers. The Pope diuerted those aides which came from Spaine, to relieue *Rhodes*; and sent them to *Gallia Cisalpina* to relieue the Emperour; and so was *Rhodes* lost by the madnesse of our Princes *(that in her might be found all the blood that was shedde.)* ^a *cap. 18. 24.* ^b The duke of *Austriche* setteth forth a sharpe proclamation against *Luther* and such as did not obey the Church of Rome For ^c the beast and kings make warre against the word of God. ^d *Adrian* the sixth dieth not without suspicion of poyson. ^e *Par. V. p. 460.* ^f *Buchol.*

Come out of her my people.

They repent not.

PISGAH EVANGELICA.

c Bscholcer.

son. Amongst his most secret papers were found the bookes of the inchanter which vnderooke to preferue the city from the plague, whereby it was suspected that the Pope *came in with the mightie working of Satan.* c When the Monkes had read *Luthers* bookes of *Vowes*, they dissolued their vowes, and went out of their Monasteries. So in many places the monasteries in a short time were left emptie and reduced to a wildernesse, *and cage of euery uncleane bird*, and other vses. The Nunnes laid aside their latine Psalter, and put off their habite, began to leaue their cloysters, to marrie, and keepe house. Two Monkes were burned at *Bruxels* for *Luthers* opinions. *Erasmus* disliked this kind of proceeding. *Luther* esteemed them as martyrs.

Ann. 1523.

f Lanquet ann.

1524.

Clement the seauenth f sent his Legate *Campegius* to the Princes assembled at *Norimberge*, requiring them to punish the Lutherans; and not to be discontented that the money which was paid out of Germanie, was not bestowed against the Turkes, as was promised. The Princes required answer of their requests made to the Pope; which were to ease them of the grieuances which they sustained by the Pope and the Clergie; the Legate answered, that the Pope esteemed them as hereticall, and therefore not to be granted. (*for they repent not.*) The Indians confederate against the Portugals. g The Senate at *Zurike*, when the Papists had refused disputations, abandoned mens traditions, proclaimed the Gospel of Christ to bee purely taught, out of the old and new Testament. Against their Bishops minde they pulled downe images, and that all fowles might be fedde with their flesh, disposed of the lands of the Clergie, & banished the Masse. The like was done in *Tigurino*. h The *Ethiopi*ans offer obedience to the Pope, (*and to follow the beast.*) i Sharpe warres betweene England and Scotland. The Bishop of *Argentine* summoneth the Priests before him; but the Councel of the citie withstood him, not suffering him to exercise iurisdiction

g Fox Mart.

e alii.

h Genes. p.

1123.

i Lanquet.

Truce breakers.

Hate the whore.

PISGAH EVANGELICA.

on ouer them. (So that the kingdome of the beast is darkened.)
 The Emperour goeth in his own person to fight against the
 French king. ^a *Georgius* the Marquess of *Brandenburge*,
 great master of *Prussia*, receiue the word of God. ^b The
 French king was taken prisoner by the Emperour: whereup-
 on the Emperour resolue to make himselfe Monarch of
Christendome. ^c The Turkes preuaile in *Hungarie*, and be-
 siege *Vienna*, but are driuen from thence. In ^d *Germanie* the
 people affect libertie. ^e The Electors sonne of *Saxonie*, vnto
 whom was espoused the Emperours youngest sister, is mar-
 ried with the daughter of the Duke of *Cheue*. For the Empe-
 rour departed from his promise confirmed by writings, be-
 cause of the change of religion; and his Embassadors did
 openly say, that *Faith is not to be kept with heretickes*. ^f *Mil-*
^g *laine*, *Ferrara*, *England*, *Venice*, all *Lombardie*, ^h and the Pope
Clement, doe make a league against the Emperour *Charles*
 the fifth. But the next yeare after ⁱ *Rome* is taken and sacked
 by the Emperours armie. When the armie was at the siege
 of the citie, and entring, the Pope would not beleue the
 newes, trusting vpon his Apostolicall thunderbolt which
 he sent forth against the armie, in these wordes. *We doe ex-*
communicate Charles, called the Duke of Burbon (Generall of
 the armie) *with his whole armie, consisting partly of Lutheranes,*
and partly of Maranes; calling the *Germanes Lutheranes*, and
 the *Spaniards, Maranes*. But the armie entred, and vsed vio-
 lence and disgrace, both to the Cardinals, and to all men
 and women. The spoile was infinite, and the ransomes of
 the great men was more. The Pope was as a prisoner, and
 him the souldiers derided, setting some drunken fellowe to
 be carried like a Pope, &c. and among hand, crying and ter-
 rifying the Pope and Bishops with the name of *Luther*. ^j The
 same yeare was a disputation at *Berne*, where no Papiſts
 would appeare; the next yeare the *Bernites*, *Geneua*, and di-
 uers of their neighbours abolished poperie. A ^k great pesti-

^a Par. Urſp. p. 460.^b Geneb. p. 110 Guicc. Par. Vr.^c p. 460.^d Gerardus.^e Penn. Par. Vr.^f Steid. 6 f. 92^g b.^h Geneb. p. 115.ⁱ Par. Vrſp. p.

472.

^j Par. Vrſp. p.

472. &c.

Guicc. Ionius.

^k Geneb. p. 117.

Langui. Fox

Mart &c.

^l Par. Vrſp. p.

469-473.

Come out of her my people.

They repent not.

PISGAH EVANGELICA.

^e Escholcer.

son. Amongst his most secret papers were found the bookes of the inchanter which vnderooke to preferue the city from the plague, whereby it was suspected that the Pope *came in with the mightie working of Satan*. ^c When the Monkes had read *Luthers* bookes of *Vowes*, they dissolued their vowes, and went out of their Monasteries. So in many places the monasteries in a short time were left emptie and reduced to a wildernesse, and *cage of enery vncleane bird*, and other vses. The Nunnes laid aside their latine Psalter, and put off their habite, began to leaue their cloysters, to marrie, and keepe house. Two Monkes were burned at *Bruxels* for *Luthers* opinions. *Erasmus* disliked this kind of proceeding. *Luther* esteemed them as martyrs.

Ann. 1523.

^f Lanquet ann.

1524.

^g Fox Mart.

& alii.

^h Geneb. p.

1123.

ⁱ Lanquet.

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 whom was espoused the Emperours youngest sister, is mar- ^d *Penc. Par. Vt.*
 ried with the daughter of the Duke of *Clene*. For the Empe- ^e *Sleid. 6 f. 92*
 rour departed from his promise confirmed by writings, be-
 cause of the change of religion; and his Embassadours did
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laine, Ferrara, England, Venice, all Lombardie, ^g and the Pope ^h *Geneb. p. 112.*
Clement, doe make a league against the Emperour *Charles* ⁱ *Par. Vt. p.*
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 rifying the Pope and Bishops with the name of *Luther*. ^o *Geneb. p. 117.*
 The same yeare was a disputation at *Berne*, where no Papists ^p *Longuet. Fox*
 would appeare; the next yeare the *Bernites, Geneva*, and di- ^q *Mart &c.*
 uers of their neighbours abolished poperie. A ^r *Par. Vt. p.*
 great pesti- ^s *469-473.*

Follow on white horses.

Phiall on the sea.

PISOAH. EVANGELICA.

lence was at *Genoa*, and a great famine in and about *Venice*, of which many died. A great famine is in Germanie for three yeares. There was also the sweating sicknesse in England, Brabant, and Germanie. ^a *Strasbourg* laicth away the masse, and *Basil* is reformed. ^b At *Spires* the Princes assembled, where a Papist preached, *that he rather would depart from the Gospel, than from the ceremonies of the Church.* (*Thus the beast blasphemeth God*, and maketh warre against his word.) The Princes, and certaine cities protested that they could not agree to certaine things concluded in that Councell, because they were contrarie to the doctrine of piety and Christian faith; &c. thereupon arose the name of Protestants. ^c Then followed the most Antichristian and horrible persecution of *Merindol* and *Cabriers*. ^d The Emperour at *Augustus* commanded the Princes which were Protestants, to bring in their confessions of their faith, which they did. The papists would answer them, but cleane without scripture; and so, that they might be allowed to load the innocent cause with horrible reproches (and blasphemies, for the beast openeth his mouth to blaspheme.) There followed a fearefull inundation of the sea which destroyed many in Brabant, Holland, Flaunders, and Zealand. And at *Rome*, besides most fearefull thundrings, and much heate, and many fires, such a power of water fell from heaven, that men thought they should haue perished with a second flood; houses and people were carried downe the riuer Tybur. In the lower places of the citie, the water was 33. or 34. foote high, The ^e French king erecteth Lectures in Paris, for the tongues, (*giving reward to the Prophets.*) Florence by fire and sword was overthrowne by the armies of the pope and Emperour. (*For they killed the Prophets of the Lord, Sathanorola, &c.*) ^f The Helvetians fight one against the other, the papists against the protestants; but presently after enter league of perfect amitie. The Turkes make an irruption into Hungarie and Austria.

^a Lanquet.

^b Par. V. sp. p.
471. Geneb. p.
1118.

Anno 1539.

^c Fox Mart.

^d Par. V. sp. p.
474 475.

^e Geneb. p. 1119.^f Fox Mart.

PAN.

Fowles eateth their flesh,

Heare,

PISOAH EVANGELICA.

Paulus the third ^a had a register of 45,000. harlots, that ^{Ann. 1534.} paid him weekly tribute for their whoredome. As yet the ^{a Morise. papa} harlots pay euery one a *shilling* by the weeke, which amounteth for the most part, to 45,000. Ducates by the yeere.
Henry ^a the eighth, king of *England*, defecteth from the ^{a Genes. 1117.} Pope (whereby the kingdom of the beast is obscured in *England*) ^a Diuerse cities in *Germany*, erect stipends for students of diuinitie, and good artes. In *France* they cruelly persecuted all such as they called *Lutherans*. ^a At this time, ^{a Par. 1535.} were giuen to the King of *England*, by the consent of the ^a *Abots*, all such religious houses, which were vnder 300. ^a *Markes*. (for the fowles eateth the flesh of great and small.) The Emperour rebuketh the Protestantes, for taking away the goods, and lands of the Clergie. ^b *Pomeranius* reformeth the Churches in *Denmark*: The ^c Protestants, which heretofore differed in the doctrine of the supper, do now accord. ^d *Ab-*
 bies were suppressed in *England*, and all Friars, Monkes, ^a *Canon*s, *Nunnes*, and other sorts of religious persons, were rooted out of the Realme; and the liuinges distributed by gift, or sale, to Noblemen, Gentlemen, and all sorts that would buy them (^e for all the fowles that do flie through the midst of heauen, are called to come to eat the flesh of Captaines, &c.) ^f But the king declined to Poperie, and set forth sixe articles, which caused many godly men to loose their liues. The same time, the Emperour objected to the Princes of *Germany*, that they became Protestants, not for religion, but for the desire of the spirituall liuinges, and that they delighted in discord, and enclined vnto his enemies. Hereby the Protestants feared war: and diuerse Princes, and Bishops enter into a league, in dispite of the Protestants. There followed presently a yeere of great *beate*, & drought in *England* many gaue halfe their corne for grinding the other halfe; diuerse great *Riuers* were dried vp, many died of burning *agues* (boyling in beate.) In other places also, was like *beate* & drought,

PISGAH EVANGELICA.

drought, great *Rivers* might be ridden over, small *Rivers* were dried vp, diuers woodes were burned with the heate of the Supne. There were in *Germany* and *Boim*, many *fiers*, so that at *Prage* the kings principall pallace was consumed with fier. ^k The greatest part of *Germany*, leaving the Pope desolate by forsaking his religiō, begin to neglect the authoritie of the Emperour, that laboured to abolish the Protestants religion. The Emperour intending to conquire *Algiers* in *Affrica*; is repelled by shipwrack at sea and by stormie weather; which the Emperour did iudge to be the wrath of God against him. ^m *Hermannus* Archbishop of *Colen*, attempteth the reformation of religion in his countries.

The ⁿ Councell of *Trent* began against *Luther*, &c. This Councell taking all prerogative and superioritie from the word of God which the Lord hath crowned, doth receive and adore with like affection of piety and reuerence, as well the traditions of the Church, as the old and new testament; and doth holde that none may interpret the Scriptures against that sense which the Church of the time holdeth. ^b *Charles* the Emperor hauing concluded a peace with the *Turke* and with the *French* King, the better to roote out the Gospel, by the instigation and with the confederacie of Pope *Paul*, the twentie sixth of *June*, maketh warre vpon the protestants, who defende themselves with their swords. Yea ^c *Fernesus* the Generall of those aydes, which the Pope sent to the Emperor against the Protestants, is reported to say, that he would make such a slaughter in *Germany*, that his horse might swim in the blood of the *Lutherans*. ^d Thus the beast, and the Kings of the earth, and their hosts are gathered together to make battaile against the word of God, and against his armie that followeth him. But the seventh of *August* at *Mechlin* the Emperors pallace was set on fire by lightning, the plague of heate; and by that meanes were burned 600. vessels of gunpowder, which were prepared for

^k *Genes.* 1130.

^l *Buchol. Ann.*
1541.

^m 543. *Ibid.*

ⁿ 545. *Genes.*
p. 1130.

Anno 1546.

^a *Ses.* 4. p. 8. 10.
a. 130. 131.

^b *Genes.* pag.
1132. 1127.

^c *Sleidan.* 17.
pag. 315. b.

^d cap. 19. 19.

^e *Lanquet. f.*
232. b. 233. a.

The beast and his armies

against the word of God.

PISGAH EVANGELICA.

for these warres against the Protestants; and with the same were burned 800. houses; and 18,000. men, women and children. ^f *Sleid. 17.*

In these warres the Emperor tooke the Duke of Saxony prisoner; and also the Duke of Brunswick. Wherefore in the principall Church of *Misna* publike thankes were giuen. The same day was the same Church by a phiall of the wrath of God, consumed with fire from heauen. ^b *Buchol. Ann. 1547. Apr. 24.*

Hermanus the Archbishop of *Coleu*, who had reformed his diocese; by the commandement of the Pope and Emperor, was remoued from his place. For he refusing the pleasures of sinne, and following the Lambe, was content to leade a private life, rather then that his Churches should not be reformed. ⁱ *Specul. Trag. p. 61.*

^m *Edward* the sixth King of *England*; abolished the sixe articles, which his father made against the *Lutherans*; and abrogated the Masse, and the Gospel was againe restored in *England*: (that the kingdome might be our Lords.) ⁿ The Emperor made a booke to reconcile the Papists and Protestants, in some sorts; intituled *Interim*, which like the sixe articles of *Henry* the eight, bread much trouble. Hereupon arose a schisme amongst the Ministers of the Gospel, called the warre for indifferent things, by their deliberations whether and how the booke of *Interim* was to be receiued or refused. ^o *Buchol. Ann. 1548.*

Vergorius who had been the Popes Legate, going about to confute the Protestants, became a Protestant.

Iulius the third, a monster for blasphemie: in a rage calling for *pork*, he said he would haue it in despite of God: and defended his like rage for a Peacocke, by the example of God, that was angry with *Adam* for eating the forbidden fruit. ^p *Ann. 1550. Fox Mart. p. 1477.*

In this time the warres were hot against the Protestants. There came a *Nestorian* out of *Syria*, &c. to be admitted by the Pope. The *Nestorians* are reported to a scribe ^q *Geneb pag. 1134. 1137.*

PISGAH EVANGELICA.

scribe to the Pope many high and great titles, that they also might be known in some sort to follow the beast. ^b This Pope continued the Councell of *Trent*. ^c At this time also the Protestants contend very egerly about the question of *Iustificatiō*, (for the arke of the covenant is seene.) ^d *Mauritius* Duke of *Saxony* made warre against the Emperor for religion, and for the *Landgrane*; in these warres the Councell of *Trent* was scattered, peace given to the religion, and the Princes are set at libertie, which had been prisoners, for the beast is taken, and with him the false prophet *Paulus* the fourth. ^e Queene *Mary* recalled papistr̃y into *England*, and a grievous persecution was moued by her, against such as professed the Gospel. ^f There were also most strange and cruell persecutions, and warres raised vp against the *Waldenses*; in *Angroine*, *Lucerne*, *Saint Martin*, *Perouse*, and *Piedmont*. And ^g in *England* was made an act, for the punishing of (such as they called) heretikes, and for the confirmation of the Popes power. From this time to the end of her raigne, were burned in a manner an infinit number of godly learned constant and faithfull martyres. ^h In two yeeres about eight hundred men died by diuers kinds of punishment in *England* for the Gospel. ⁱ In *August* the last yeere of this Queene, after the dangerous feuers which began a yeere or two before was so great a pestilence through our *England*, that three quarters of the people were consumed in it. ^k At *Wormes* was a conference betweene the catholike Clergie, and the Ministers of the Gospel. In the beginning they disputed learnedly, of the rule which the Church was to keepe, in iudging of controuersies. The Catholikes (as they be called) said the perpetuall consent of the time was the rule, for the image of the beast is permitted to speake. The Ministers affirmed the writings of the Prophets and Apostles, with the Creedes, to be the onely rule of iudgement. For the word of God hath the crowne set vpon his head,

^b *Council. Trid.*^c *Geneb. 1136.*^d *1552. Sleid.**lib. 22.*^e *Buchol. Ann.**1552.*^f *1553.**Geneb. p. 1133.*^g *1555.**Fox Marty.*^h *Lanquet. f.**367.*ⁱ *Bucholcer.*^j *Lanquet. f.**377. A.*^k *Buchol. Ann.**1557.**cap. 13. 15.*

The kingdome Christe.

The beast fighteth with the word of God.

PISGAH EVANGELICA.

head, and iudgeth righteously. ¹ The same time in Saint ¹ *Ex Com. Gall.*
James streete in *Paris* 120. faithfull *Christians*, following the ^{lib. 1.}
 word of God, were assembled in the night for diuine exer-
 cise of preaching and Sacraments, where being discovered,
 they were by the beast and false prophets most cruelly per-
 secuted; here there were many warres for religion in *France*,
 the faithfull standing vpon their garde. ² There reigned in ^{1552.}
England, the most gracious, mighty, and most *Christian*
 Queene, *Elizabeth*; who abolished popery; called home
 exiles, gaue reward to the prophets; reduced the feare of God;
 and by her continuall opposition against the enemies of the
 Gospel, declared her selfe the most sincere defender of the
 faith. ³ One *Molin*, a gray Frier, interpreting and defen- ^{a Fox Mart.}
 ding in *Italy* by Lecture and disputations the doctrine of ^{p. 911 a.}
 Saint *Paul* to the *Romans*, was answered by certaine *Cardi-*
nals, that it was true which he affirmed, but the same was not
 meete for the present time, because it could not bee taught
 nor published without the detriment of the *Apostolike* seate (that
 had giuen it selfe to deceive.)

⁴ Thus the fourth ^b entering, the *Scots* receaue the Gospel. ^{anno 1560.}
^a At this time were diuerse bookes in estimation amongst ^b *Geneb. 1156.*
 the *Papists*, which were published against the authoritie of
 the scriptures. As the writings of *Cusanus*, that said, that the
 scriptures are to bee fitted to the times, and diuersly to bee
 vnderstood. So that at one time it is to bee interpreted ac-
 cording as the vniuersall state of the time shall runne; and
 when the rite of the time is chaunged, the sense of the scrip-
 ture is also changed (for these men hold not the Gospel to bee
 eternall, & the commandeēt, Search the scriptures to iudge
 the time, is turned into, Search the time to iudge the scrip-
 ture.) *Ludovicus* also maketh an oration to the Councell of ^{1563.}
Trenta, in which he affirmeth, that the Pope, the traditions,
 customes and ancient fathers of the Church haue authoritie
 about the scriptures (or althas is called God.) *Verratus* wri-

The kingdome Christs. The beast fighteth with the word of God.

PISOAH EVANGELICA.

1000000
 *cap.13.15. teth to the Pope, that the Pope and Councils are about the scriptures, and blasphemeth that hee may determine, without, above and contrary to the scriptures: * for the image of the beast must speake. *Peregrinus*, in the court of *Charles* the Emperor putteth out the flaming eyes of the word of God, and maketh the Scriptures to bee as darke as *Sibyllas* oracles, iumping herein with the heretike *Tatianus*. *Hosius* the Popes Legat in the Council, &c. are wholly against the authoritie of the scriptures. Thus the beast and false Prophet with their armies maketh warre against the word of God, who hath many crownes on his head, and eyes like a flame of fire, &c.

^a Can. Trid. sc. 4 Under this Pope, the Council decreeth, that the immunitie of the Popish Church, and her iurisdiction was requited to be defended by all Princes, as the principall things of God: *for he exalteth himselfe above all that is called God.* * And from hence is that league (falsely) called holy.

^{Ann} 1566. ^{Pius} the fifth, a most seuerer obseruer of the Council of
^f Genes. 1168. Trent: he twice proscribed the realme of *England* and ex-
 1169. 1179. posed it as a pray to who soeuer would take it; the force of which thunderbolt, the godly (papists) continually do pray to see, how soeuer they doe otherwise dissemble. * About
¹ Buchol. Ann. 400. nobles of the low-countries make supplication to the
 1566. Gouvernesse, the Dutchesse of *Parma*, that the *Spanish* inquisition might not be brought in amongst them; and that
² Genes. 1170. she would graunt them libertie in religion. * In many places images are cast downe, and here begin the warres for religion in the low countries. ^b Then came the tyrant, the Duke of *Alma*, into the low countries; who was sent to roote out all the Protestants there. He there committed most bloudie executions, cruell warres, and most horrible persecutions: of which he insulted, when he left the countries.

^b Annales
 Belgic. Oratio.
 Phil. Mornix.

^c Christopoli.
 Apologia.

* Yet doe the papists blame him, and exclaime vpon him for his ouer much clemencie, for the scarlet beast is full of names

Little booke asked

blood to drinke;

RISOM EVANGELICA

names of blasphemie, and nothing but death will satisfie them. ^d The King of *Spain* caused his sonne *Charles* to be ^d *Speciall Tra-* apprehended, imprisoned and put to death; because he ^g *gicium* p. 97. suspected him to fauour the distressed estate of the low countries.

Gregorius the thirteenth restoreth Papistrie, excommuni- Anno 1572. catech *Queene Elizabeth*, and change the computation of the year. This^e year (after many mercilesse murders in ^e *Histo. Gallica* *France* at the mariage of the king of *Nauer* in *Paris*, most ^{Buchol.} horrible, bloudie, and cruell Counsell were assembled, and massacres committed, vpon the Admirall of *France*, and many other Nobles of the reformed religion, which were inuited thither. As also vpon others in diuers places; to the number of 30,000. were murdered at this time in *France*. So were the French men murdered 290. yeeres before in *Sicilia*, for their abominable wickednes; like death, but farre vnlike cause. ^e *Arias Montanus* finished that excellent ^e *Buchol. Ibid.* worke of the Bible in foure languages. After these murders in *France*, followed ^e a bloody battaile at sea, neere *Ro-* 1574. *merswall* in the low-countries; where the Spaniards were ouerthrowen; that yet they can recouer no strength at sea there, and the sea in a manner steined with the blood of the slaine (For thou hast giuen them blood to drinke.) ^b The ^b 1588. *Mer.* Spaniards and all the confederats of the papists sent into *Gallo bel. Me-* the narrow seas against *England*, &c. a nauie which they *teranus & alij.* called inuincible (ⁱ For the beast hath the face of a Lyon) ⁱ cap. 13. &c. which by the great and wonderfull mercy of God, strangely disposing of the windes; and by the valour of the English nauie, was scattered, and in a manner destroyed. ^k The next ^k 1579. yeere the King of *France*, *Henry* the third, was murdered by *Hijio. Gallica.* a Frier, in the same chamber, in which the massacre was concluded vpon, which was committed 1572. this King being then the principall person, in the deliberation and consent. For now of long time, religious men had learned of the

The word of God rideth

crowned, fighting

PITCOAH EVANGELICA

¹ *Gess. de Tur-*
cotum origine.
lib. 3. p. 152.

^a *Mercu. Gallo.*
Belg.

^b 1598. *Specul.*
Trag. Apologia
Christopoli. bi-
storia de Indi-
occidentali
Gr. Fox. Mart.

^c *Edict of the*
F. K.

^d 1603.

Basilicon doron.

^a *Plal 81.1.*

^b *cap. 7. 17.*

^c *cap. 16. 17. 18.*

^d *cap. 4. 10. & 5.*

^e *9. 10 & 11.*

^f *16. &c.*

^g *cap. 10. 1. & 11.*

^h *11. 15*

ⁱ *cap. 17. 16.*

^j *cap. 10. 1. 12.*

^k *cap. 17. 17.*

¹ *Saracenicall Assassines*, to carrie knives in their sleeves, to murder Princes in their houses, as a step to paradise. Then did the most sacred Queene of England, vnder the leading of the mirror of true Christian nobilitie and cheualrie, *Peregrine Lord Willoughby*, send forces into France, to assist *Henry* the fourth King of France, and *Nauarra* against the Duke de *Maine*, and the league, who had driuen the King to an exceeding straight at *Diepe*. By which service the King so succeeded against his enemies, that ^a if he had followed his fortunes, he had cleane overthrowen the league for euer. ^b At last died *Philip* the second King of *Spaine*, who made peace with the Turke, the better to roote out the Gospell; vnder whom in *Spaine*, *England*, the low-countries, *India*, &c. an infinit number of pore innocents were put to death. Whether his death were more strange or miserable, is very hard to say. For he died, all his partes in a manner eaten with lice. ^c The French King published an edict, by which the Protestants in France haue libertie to professe the Gospell; and to beare offices, to the great increase of the Gospell there. ^d The kingdomes of *England* and *Scotland*, were most happily vniited; the crowne descending to the most godly, learned, and excellent King, *James*, by the merciful dispensation of the grace of almighty God, King of *Scots*. Who to shew that he acknowledged, to hold his crownes of *Christ* hath published this *Sonnet*.

GOd ^a giues not Kings the stile of Gods in vaine,
For ^b on his throne his Scepter doe they sway:
And as ^c their subiects ought them to obey,
So ^d Kings should feare and serue their God againe.
If then you would ^e enioy a happie raigne,
Obserue the statutes of your heauenly King,
And ^f from his law, make all your Lawes to spring:
Since ^h his Lieutenants here ye should remaine,

ⁱ *Reward*

*1 Reward the iust, be steadfast, true, and plaine,
 Represse the proud, & maintaining eye the right,
 Walk¹ alwayes so, as euer in his sight,
 Who guards the godly, & plaguing the prophane:
 And so ye shall in Princely vertues shine,
 Resembling right² your mightie King Diuine.*

¹ cap. 11. 18.² cap. 7. 17.¹ cap. 19. 11.² cap. 15. 1.² cap. 1. 13. &c.² cap. 4. 2. 3. &c.

*Hallelu-iah, for the Lord, that God, that almightie God
 hath reigned, Amen. Hallelu-iah.*

To the Reader.

THere remaine yet to be powred out the sixth and seauenth Phials. The great *Hallelu-iahs*. The warres of *Gog* and *Magog*: of which I purpose not to speake in this treatise.

FINIS.

The word of God rideth

crowned, fighting.

PISCAR EVANGELICA

1 Genff. de Tur-
corum origine.
lib. 3. p. 132.

1 Saracenicall *Affines*, to carrie knives in their sleeves, to murder Princes in their houses, as a step to paradise. Then did the most sacred Queene of *England*, vnder the leading of the mirrour of true Christian nobilitie and cheualrie, *Peregrine Lord Willoughby*, send forces into *France*, to assit *Henry* the fourth King of *France*, and *Nauarra* against the Duke de *Maine*, and the league, who had driuen the King to an exceeding straight at *Diepe*. By which seruice the

2 Mercu. Gallo.
Belg.

3 1598, Specul.
Trag. Apologia
Christopoli. bi-
storia de Indi.
occidentali
Or. Fox. Mart.

King so succeeded against his enemies, that if he had followed his fortunes, he had cleane ouerthrowen the league for euer. 2 At last died *Philip* the second King of *Spaine*, who made peace with the Turke, the better to roote out the Gospell; vnder whom in *Spaine*, *England*, the low-countries, *India*, &c. an infinit number of pore innocents were put to death. Whether his death were more strange or miserable, is very hard to say. For he died, all his partes in a manner eaten with lice. 3 The French King published an edict, by which the Protestants in *France* haue libertie to professe the Gospell; and to beare offices, to the great increase of the Gospell there: 4 The kingdomes of *England* and *Scotland*, were most happily vnitied; the crowne discending to the most godly, learned, and excellent King, *James*, by the merciful dispensation of the grace of almighty God, King of *Scots*. Who to shew that he acknowledged, to hold his crownes of *Christ* hath published this Sonet.

5 Edict of the
F. K.

6 1603.

Basileon daron.

7 Psal 82. 1.

8 cap. 7. 17.

9 cap. 16. 17. 18.

10 cap. 4. 10. & 5.

11 8. 9. 10 & 11.

12 & c.

13 cap. 10. 1. & 5.

14 11. 15

15 cap. 17. 16.

16 cap. 10. 1. & 12.

17 cap. 17. 17.

GOD 2 giues not Kings the stile of Gods in vaine,
For 3 on his throne his Scepter doe they sway:

And as 4 their subiects ought them to obey,

So 5 Kings should feare and serue their God againe.

If then you would 6 enjoy a happie raigne,

Obserue the statutes of your heavenly King,

And 8 from his law, make all your Lawes to spring:

Since 9 his Lieutenant be ye should remaine,

10 Reward.

*Reward the iust, be stedfast true, and plaine,
 Represse the proud, & maintaining aye the right,
 Walke^l alwayes so, as euer in his sight,
 Who guards the godly, = plaguing the prophane:
 And = so ye shall in Princely vertues shine,
 Resembling right = your mightie King Divine.*

^lcap. 11. 18.^acap. 7. 17.^lcap. 19. 12.⁼cap. 15. 1.⁼cap. 1. 13. &c.⁼cap. 4. 2. 3. &c.

*Hallelu-iab, for the Lord, that God, that almightie God
 hath reigned, Amen. Hallelu-iab.*

To the Reader.

THere remaine yet to be powred out the sixth and seauenth Phials. The great *Hallelu-iabs*. The warres of *Gog* and *Magog*: of which I purpose not to speake in this treatise.

FINIS.



TO AS MANY AS
CALL THEMSELVES CA-
THOLIKES, AND FOLLOW THE
Church of *Rome*, and yet doe desire to know
and embrace the truth.



E see and lament, that the multitude of those which doe beare the name of Christians is distracted into many different and contrary opinions; yet is there none of the factions, which pretendeth not that he hath the onely right way. Against this multiplicity, ariseth the word of God; which doth constantly affirme that ^a *there is but one God, one faith, &c.* So that though ^b *many runne at the price, yet but one obtaineth it.* The great Question is among vs all, which side hath the *true God, and true faith*, and who shall get the price. In this contention none are so seruient as they who call themselues *Catholikes*, and follow the Church of *Rome*: and they who are called *Protestants*, and haue departed from the Church of *Rome*. In so great opposition, it is certaine both parties are not right. Wherefore you that follow *Rome*, yet loue the truth, consider with me a little, how we may be satisfied, which of vs is out of the way, and thinke no scorne to turne into the right path when we haue found it. As for the rest, whom *Antichrist* hath deluded to stoppe their eares, like deafe Adders against good counsaile, and to open their mouthes to blasphemie, so that they crie *all is but lyes*, before they heare, or reade a letter: as God hath prouided no sacrifice for their wilfull sinne; so I leaue them to him that ^c *iudgeth them that are without.*

^a Ephes. 4. 4-5.

6.

^b 1. Cor. 9. 24.

^c 1. Cor. 5. 13.

It is confessed of vs all, that our Lord and Saviour *Iesus Christ*, had the truth, and that he sent his Apostles abroad to preach the same; which they did in their sermons, and delivered in their writings. Now it remaineth to be required, whether the Doctrine by them taught, and recorded in the scriptures be the onely, eternal, and immutable truth or no? Or that the Church may in time deuise more to bee added thereto, other differing from it, or some contrary vnto it, of like authoritie and reuerence? As for the *Protestants* they bind themselves to the written Word, as a sufficient Canon to walke by, acknowledging it to be *the King of Kings, and Lord of Lords*. The Church of *Rome* will not be so straightened, nor so subiect; but wil assume she goeth right, when she walke by her Traditions, which change with the times; as appeareth by their seuerall and opposite decrees and institutions. So that she thinketh her selfe neuer out, whatsoever she doth in abolishing the former, and in deuising and inioyning such new articles, as the godly in the primitiue Church neuer knew, nor their fathers before them; vnto which also she holdeth all men are to be subiect on paine of damnation. For the decision of this great question: because it is objected to the parties themselves that they doe not pursue their arguments with that patience as is required at the hands of *Christians*: let vs commit the moderation to such, as we all agree, were both truly *Christians*; (which was the first name, that the Disciples were called by) and true *Catholikes*, which was the next title they tooke; Namely *Athanasius* and his fellowes; who though they spake in another case, yet it appeareth by the weight of their arguments, they would speake of our Question, were they at our Conference, in the same sort, as they did at *Ariminum*. Let vs see to which of our parties their censure were most proper, if the names of the persons which they speake of, were changed into the persons of our Question. Their speech is recorded by *Socrat. lib. 2. cap. 29.*

When *Vrsacius* and *Valens* had read a confession of the faith

faith, dissenting from the *Nicens Creede* (as the *Papists* doe from the faith and doctrine of the word of God) published in the raigne of *Constantius*, *Flavianus* and *Eusebius* being *Consuls* (as that of the *Papists*, is instituted by diuers *Popes*) the *Catholikes* that disliked it rose vp and said (as we also say to the *Papists*:) *We came not together with you, because we were desirous of faith (for wee keepe that Wholy Which wee received from the beginning) but that if any did attempt any new thing of that matter, we might resist him.*

A *Thanasius* (who especially disliked this innouation) wrote vnto his friends almost in these words, which, with changing but the names of the persons whom hee nameth, and are put in the margent, to the *Papists*, will be thus.

What I pray you was wanting in the *Catholike Church* vnto the doctrine of godlines, that now they should enquire of the faith and should by name prefix the *Popes* and *Councils* (Which were in this present time) before the words which (forsooth) they haue set downe of the faith? For the *Popish* writers haue done that which was neuer done nor heard among christians. For where they wrote the things, which they thought were to be beleueed, they haue written: the *Popes*, *Councils* and places, moneth, and lastly the day, that it might be manifested all wise men, that their faith had no beginning, before the beginning of the raigne of *such Pops* and *Councils*; yea that which is more, all of them hauing regard vnto their owne heresie, haue committed their owne sentences to writing. Moreouer when they pretend to write of the doctrine of the Lord, they haue named another for their Lord, namely *the Pope*: For he hath opened vnto them a window vnto all their impiety. And when as they did denie the word of the Sonne of God, to be eternall (for so farre were these enemies of *Christ* cast into wickednesse) they haue named the *decrees* of the *Popes* to be eternall. But perchance they catch an occasion

a Consuls.

b Vrsatius, Valens, Germanus.

c Consuls.

d Constantius.

e Constantius.

f Emperor.

to name the ^h *Popes* and *Councels*, by the example of the ho-^h *Consults*.
 ly *Prophets*, who do set downe the time in which they liued.
 But if they shall dare to affirme so, they shall exceedingly
 bewray their folly. For albeit there be mention of the times
 in the prophecies of holy men, as in *Esaiah* and *Hosea*, which
 were in the daies of *Ozias* and *Ioatham*, & *Achaz* and *Eze-*
chias: as in the prophetic of *Ieremie*, who liued in the dayes
 of *Iosias*: as in the prophecies of *Ezechiel* and *Daniel*, who
 flourished when *Cyrus* and *Darius* did raigne, and lastly as in
 other *Prophets* which prophecied in other times: yet doe
 none of them lay any first foundation of pietie and holy re-
 ligion. For it was before their times, and alwaies, and before
 the framing of the world which God by *Christ* hath pre-
 pared for vs. And as for the times in which their faith be-
 gan they did not designe (for before those times, them-
 selues were faithfull) but those were the times of the pro-
 mise pronounced by them. And the promise doth especia-
 lly concerne the incarnation of our Sauour. That which
 was annexed thereunto did clearely demonstrate those
 things which should befall the *Iewes* and *Gentiles*. But in
 the times so noted the doctrine of faith (as I said before) had
 not his beginning, but the *Prophets* shewed in what times
 they liued, when they prophecied these things. But these
 our wise men, when they doe not write things done,
 nor forshew things to come, but doe write *our faith was set*
forth; presently they annexe the ^h *Pope, Councel*, moneth and ^h *consult*.
 day. As godly men doe set downe the times of things
 done, as also of their ministerie; so those doe note the time
 in which their doctrine and faith began and was first insti-
 tuted. And I would indeede they had committed to writ-
 ting their owne only faith; but now they make the begin-
 ning of the doctrine of faith; and as though it had not been
 before, they attempt to dispute thereof. For they do not
 thus write. *So wee do beleene*, but in this sort, *The catholicke*
faith was set forth. Therefore the audacious attempt of this
 their institution, doth manifestly conuict their grosse folly;
 and the new instituted manner of their forme so described,
 doth euery way equall the heresie of the *Arian*. For so

Luk 2.

¹ *Constantius.*² *Consuls.*³ *Consuls.*

haue they taught by their writings. *Then began they to beleene so*, and from thence they determine to shew their faith. Not otherwise then it is in *Saint Luke* the Euangelist: *There came forth an edicte of taxing.* This edict indeede was not before, but from those daies it began, and was set forth by them that did write it. So when these did write thus: *Now is the faith set forth*, they do shew that their error was now lately deuised, and that before it was not extant. But if they shall adde the word *Catholike* (as the *Arians* did, and *Papists* do) they rush vnadvisedly into the wicked perversenes of the *Cataphrysiens*, that according to their manner they also say *the christian faith is reuealed to vs, and is began of vs.* And as those their *Maximilla* and *Montanus*, so they, for *Christ*, doe call ¹ the Pope Lord. Now if in their times, and these ² Popes the faith had his beginning, what shall become of the Fathers and blessed Martyrs, what of these whom themselves haue instructed and were dead before these ³ Popes? By what meanes will they raise them from the dead, that they may altogether roote out of their minds the things which they taught them, and engrasse into them the things which now they haue deuised and written? So absurd and senseles they bee, that they haue onely skill to forge counterfeit matters; which as they are foolish and vnproper; so may they bee reprooued and refuted very easily. Thus much *Athanasius* would say to them as hee said to the *Arians*.

To the indifferent Reader.

THOU see'st (gentle Reader) that by the weight of *Athanasius Arguments*, the *Papists* are excluded from the number of true Christians and Catholikes, as well as the *Arians*, so farre forth as they obtrude any doctrine which was not from the beginning, but hath been deuised at severall times. Of this sort are the points in which we differ from them. It remaineth therefore that thou conclude, that either *Athanasius* and his followers, or the Pope with his followers are to be annoyed. The Lord blesse thy hunger and thirst after righteousness.

FINIS.

Nov. 12.
1724.

The Texts of the Revelation.

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5.	66.l.67.d.f.69.g.	23.	31.b.
6.	79.a.	24.	4. b. 67. a. 73. a.
8.	69.a.72.a.		249.a.
9.	4.m.		CHAP. XIX.
9.10.11.	70.b.72.c.	9.	234.a.
12.	72.d.26.d.39.f.	10.	58.g.
	63.e.	11.	194.c.e.
13.	65.l.	12.	195.a.c.
14.	73.g.197.k.	13.	194.a.196.e.a.
15.	25.l.	14.	196.b.d.197.e.
16.	65.g.	15.	197.g.
17.	80.i.	16.	197.l.
18.	65.m.	17.18.	198.b.253.e.
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3.	67.f.198.a.203.i.	21.	202.g.
	245.c.		CHAP. XX.
4.	209. g. b. 210. b.	1.	200.c.d.
	246.h.	2.	200.a.
5.	209.c.	3.	48.k.200.c.
6.	210.g.221.*247.b	4.	201.g.a.
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9.&c.15.	201.c.		CHAP. XXII.
20.	202.f.	8.	58.g.

FINIS.

The Texts of the Revelation.

- | | |
|---------------------|-------------------------|
| 4. 23.c. | 8. 123.e.142.d. |
| 5. 24.i.n. | 9. 123.f. |
| 6. 27.d. | 11. 125.l.148.c. |
| 8. 28.c. | CHAP. XI. |
| 10. 29. | 1. 76.e.77.h. |
| 12. 30.a. | 2. 17.f.65.h.77.h.n.b. |
| 13. 35.c.75.i. | 3. 122.b.123.i. |
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| 2. 37.h. | 6. 143.a. |
| 3. 38.g.42.f.80.h. | 7. 79.b. |
| 4. d.f. | 7. 79.c. |
| 45. 41.k. | 7. 69.a.194.b.211.f. |
| 5. 41.n.47*. | 8. 66.o.211.a. |
| 6. 44.b. | 9. 79.c.118.a.212.a. |
| 7. 39.a.d.h. | 10. 213.c. |
| 8. 39.m.40.q. | 11. 213.f. |
| 9. 40.t.d. | 12. 213.g. |
| 10. 42.f.47*. | 13. 214.b.c. |
| 11. 47.u.80.h. | 14. 225.q.a. |
| 12. 48.a.75.k. | 15. 225.b. |
| 13. 9.q.73.h.i. | 15.18.19. 234.d. |
| 14. 75.d. | 16.17.18. 226. |
| 15. 75.c.h.104.a. | 18. 226.a.236.a. |
| 16.17.18.19 75.f. | CHAP. XII. |
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| 20. 48.f.75.k. | 2. 2.b.c. |
| 20.21. 76.a.102.f. | 3. 3.f.l.4.a.i.q.5.u. |
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| 1. 76.b.105.g. | 6. 8.g.208.c. |
| 2. 76.c.104.b.f. | 7. 11.n. |
| 3. 105.l.116.a.177. | 7.8. 15.a. |
| b.178.a. | 8.9. 116.a. |
| 3-4 117.d.122.a. | 9. 3.f.l.20.a.d.48.l. |
| 4. 122.c. | 10. 19.h.20.a. |
| 5.6. 122.d. | 9.12.13. 20.d. |

The Texts of the Revelation.

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14.	33.h.34.f.45.c.	4.	124.a.d.78.h.
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5.	80.193.e.	4.	228.d.
6.	73.c.103.g.l.141.k	5.	228.e.
7.	103.g.118.f.193.	6.	234.c.e.235.b.
	c.126.p.177.k	7.	235.d.
	178.b.232.l.	8.	229.235.h.
8.	126.p.177.k.	CHAP. XVI.	
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11.	48.h.l.50.h.a.	2-3-4-8.	{ 236.k.
	63.d.	10.12.17.	
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14.	51.a.53.c.70.f.	4.	239.a.
15.	118.h.i.k.178.c.d	5.	239.b.247.e.
	256.258.*	6.	239.c.247.e.
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	105.n.	CHAP. XVII.	
2.	43.f.	1.	66.l.n.
		2-3.	65.l.a.71.c.73.e.b.

Faults escaped in this Booke.

Page 5, line 3 r. read, and for. p. 12. l. 20. r. Heracl. p. 19. l. 11. r. Peu.
 p. 31. l. 30. r. Muavia. p. 14. l. 1. r. Dugma p. 46. l. 19. r. Belisarius. p. 55. l. 28.
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 r. Ludo. p. 105. l. 7. r. is in indig. p. 102. l. 1. r. Fredouard. p. 111. l. 5. r.
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 to be. p. 133. l. 26. r. Antipope Bas. p. 158. l. 19. r. Montel. p. 161. l. 5. r. which
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 19. r. Christ the king, by. p. 180. l. 14. 26. p. 181. l. 4. r. Manfred. p. 185. l. 6. r.
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 Piophet Paulus. p. 256. l. 6. r. hence p. 257. l. 14. r. lectures. p. 263. l. 4. r.
 enquired.

In the margents read,

Pag. 38. f. 13. 13. 39. c. Sabel. 41. d. special. 42. l. Berg. 50. d. caus. 70.
 c. Dial. 71. d. cap. 13. l. 124 d. 14 4. 210. cap. 13. 10. 59. 15. q. 6.